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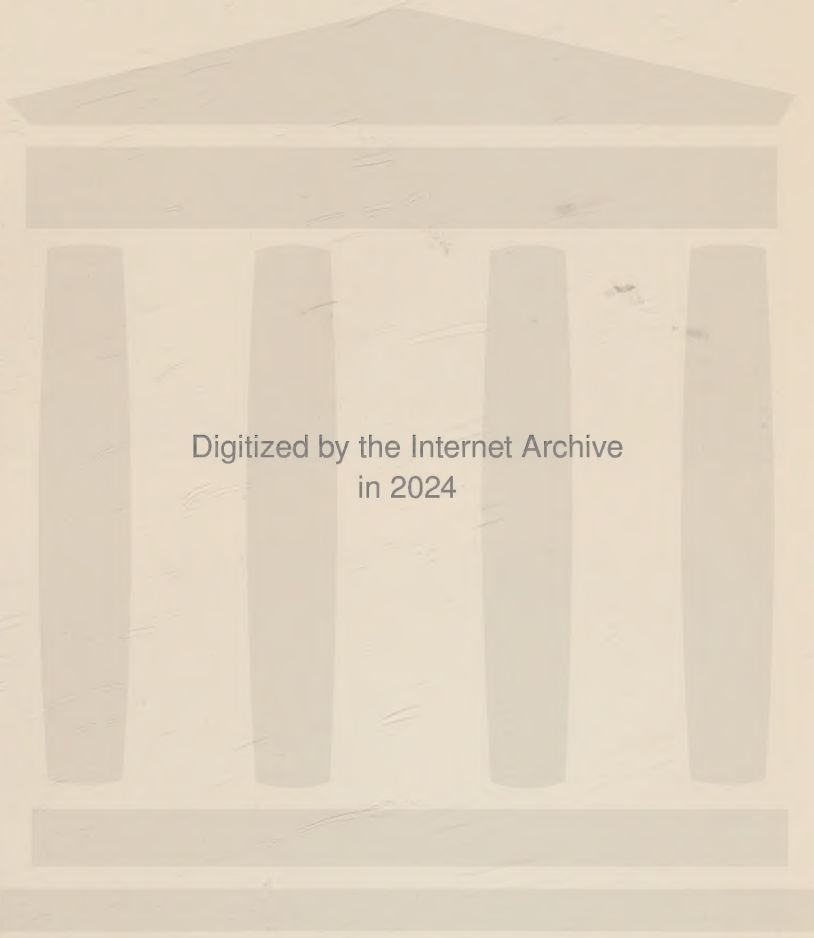
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A Visiting Nurse of the Asakusa Kaikwan at work.  
(See article, "More Glimpses of Christian Health Work")

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APRIL 1936

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## Editorial Notes

### MISSIONARIES AS PROMOTIONAL AGENTS.

In a report of one of the commissions which recently came to the Orient, the following thought-provoking words occur:

"In a mission station in Asia a member of the Church History Commission, talking with a very hard working missionary, asked, 'What can be done to increase the gifts to the missionary cause?' The missionary spread out four or five samples of circular letters which had gone to his home constituency soliciting special gifts. Pointing to each letter in turn he stated in dollars and cents just what the harvest had been from each. He was now preparing to write again and like a good fisherman was asking on the basis of results which bait he should use for the next cast. The next example had to do with adverse criticism of a missionary publication, the editorial writer suggesting that 'it did not present the thrilling, the romantic and heroic as largely as we normally expect in a missionary document.'"

Every missionary realizes that he faces in two directions: toward the land in which he works and toward the land in which his support is raised. In order to continue his work he must by necessity make his work appear in its brightest light before the people who give the money to carry it on. Those with vivid imagination, the ability to dramatize, and the power to see the symbolism in commonplace things, succeed in "appealing to the home church" and thus delight



the heart of their Board or Society. Others, more prosaic and sometimes even more veracious, stay by the cold facts, call spades by their right names—and the support for their work declines.

This problem becomes more acute as the “thrilling”, “romantic”, and heroic elements desired by the home Boards diminish in a mission land such as Japan. A missionary writes a report, only to find that in publication, some trivial incident, some “human interest story” has been emphasized out of due proportion to its value, and that the really significant elements of the report are eliminated. Such incidents may get money, but they do not represent the work the missionary is doing. This sometimes exists to such a degree that a missionary wonders whether the home Board exists to support his work or whether he exists in order to keep the spirit of missions alive in the home church by providing inspiration, enthusiasm and romance for the local congregations. He wonders sometimes whether he is a missionary or a promotional agent.

The fundamental difficulty lies in the fact that although missionary work in Japan has advanced beyond that of other countries, it must be “written up” so as to compete with more romantic fields in the raising of funds. Yet many of the elements of romance—mass movements, extensive itineration, territorial pioneering, large gatherings of converts, Bible classes numbering their members by the thousands—are lacking in Japan. In their place we have missionaries working in administrative or teaching positions, or functioning as a part of a self-conscious local church. There is little of the traditional “romance of missions” to be discovered in our huge institutions of learning. The church is too staid and conventional, too much like churches at home to cause many dollars to flow out of American pockets for its support. Funds for rebuilding educational institutions in a well-educated land are just not forthcoming. Hardest of all is the task of raising money to go into the central treasury of a Japanese denomination.

Yet, all this must be made to appear thrilling, romantic, and heroic, if support is to continue. Occasionally a figure such as Kagawa arises and stirs the emotions of the home church, but

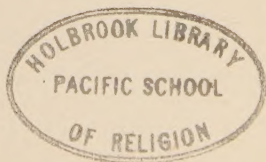
whether Kagawa may be taken as symbolic of Japanese Christianity as a whole is doubtful. However, a continued attempt should be made by missionaries to see and present the heroic, the dramatic, and the symbolic elements in the growth of our schools; in the struggle of our pitifully small group of Christians against the world, the flesh, and the devil; and in the organization of institutions of social welfare and moral reform, in Japan.

Yet eventually the missionary must be de-institutionalized. The home churches cannot long be expected to support organizations—even Christian organizations—in a foreign land. The home church supports men, not work. It is interested most in individuals and in the work they do for other individuals. It is a well-attested fact that the cutting off of funds from abroad has in certain communions resulted in a new appreciation of the missionaries of the group. Let support for institutions and churches be cut off, or put on an endowment basis, and let the home church be made responsible for supporting men and women. Set the missionaries free to work in church or school, to pioneer, to start new projects if they so desire, let them work in Japanese-controlled institutions, under Japanese direction but give them once more that personal and immediate contact with life and responsibility for changing lives, which after all, whether here or at home is the chief reason for their existence.

#### CHURCH EFFECTIVENESS IN JAPAN.

A recent study of the statistics of one of the larger Christian communions in Japan brings many thought-provoking facts to the attention of one interested in church progress and efficiency in this country. The church in question reported 55,453 members, as a total gain of 1410 over the year before. Roughly speaking, 24,500 of this number were men, 26,500 were women, and 4,500 were classified as children. This body of over 55,000 church members was subdivided into 448 congregations, ranging from "organized groups of believers" to self-supporting churches.

The largest number of groups—eighty-nine—were made up of





from ten to twenty members each. Congregations with a membership of between thirty and forty also make a good showing, after which the graph rapidly declines. There are twelve congregations having over 500 members, of which number four boast over a thousand.

In studying the morning service, largest attendance in proportion to total membership is found in congregations having from 60 to 120 members. With respect to the evening service, by far the best record is held by churches of fifty or under. The graph for the mid-week prayer-meeting follows that for the evening service. In churches of 200 or more members the attendance at the evening service and mid-week meeting is extremely small in proportion to membership.

The total number of baptisms for the year follows the line for morning service, the most effective congregations in this respect being those having from 60 to 120 members. The best general record for both services and baptisms lies with churches of 90 to 120 members, which in this denomination are considered as the "most efficient" groups.

Total support in proportion to membership is best in the groups having from 50 to 150 members, the scale falling rapidly after that, but rising somewhat in the case of churches of 250. Collections at services in proportion to attendance maintain a steady line from groups of 10 to those of 150, but fall steadily thereafter, probably because the larger better-organized churches depend more upon subscriptions than upon collections.

Sunday School attendance in proportion to total church membership is best in congregation of 60 members or less. It is constant from 70 to 130, falling thereafter, but rising for the 500 to 1000-plus group, a testimony to the better organization for religious education in the latter.

Comparing one church with 1000 members with ten churches of 100 members the following comparative strength is revealed:

	One church of 1000	Ten churches of 100
Baptisms per year .....	70	130
Morning service .....	320	550
Evening service .....	150	240



Prayer meeting .....	120	160
Support .....	¥ 9,000	¥ 23,000

In tabulating the progress of the church during the decade between 1925 and 1935 several significant facts were disclosed. The increase in attendance at services has been quite disproportionately low in comparison with the increase in membership, although the line for support follows that of membership. Attendance at services, however, except that of the prayer meeting which remains level, is slowly rising. Sunday School attendance reached its peak in 1933 and since then has dropped and is still dropping. The number of converts baptized, likewise reached a peak in the same year, declined somewhat, but is rising again, the line over ten years following that of attendance at evening service, which in most congregations is of an evangelistic nature.

An interesting study of the history of converts in certain specific congregations, contains much of challenge. Of all classes of converts, those baptized from the Sunday School show the greatest loss of interest in the ten years. Of the two classes, those who came into the church as "strangers" and those who came because they had friends or other personal connections, the former shows the greatest initial spurt of interest, but both classes relapse into inactivity at about the same rate. Of the converts made in ten years, 73% came because of personal connections. Of those "lost" or who relapsed into inactivity during the decade, 56% had initially no such personal connection.

The above facts require no comment at this time, but furnish much food for thought on the part of those who are interested in the present condition of the Japanese Church and in planning for its future greater effectiveness.

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See further: *Kyokwai Jigyo no Suji-teki Kento*, by Shiro Shimogoshi, in the *Fukuin Shimpō* for March 5, 12, and 19, 1936.

## “Behold The Man”—Hymn 112

WORDS BY KOH YUKI

MUSIC BY SEIGI ABE

From a lowly manger bed  
    Raised he up his baby voice;  
In a home of carpentry  
    Grew he up to manhood's choice,  
Knew he too the pinch of want  
    Full well e'en as that one can  
Who himself tastes life's distress—  
    Look ye well upon that Man!

Thinking rarely of himself,  
    Taking scarce the time for food,  
Sought he out each soul in chains,  
    Touched him for his good.  
Those who knew not friendship's warmth  
    Ever found a friend in him,  
That man with his humble heart—  
    Look ye well upon that Man!

Mark ye well that lowly Man!  
    Not in earth or heaven above  
Can a truer sign be seen  
    Of unfathomable Love.  
Mark ye well that humble Man!  
    Hanging there upon the rood;  
There ye see in human flesh  
    God—the very, living God.

*(Translation by R. S. Spencer)*



# Is There A Revival in Japanese Buddhism Today?

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FLOYD SHACKLOCK

For any discussion of contemporary Japanese Buddhism, there must be some historical background. Let us go back to the time of the Meiji Restoration of seventy years ago. As a part of that movement to restore purely Japanese institutions, Buddhism was driven from its temples and stripped of many ancient privileges in an attempt to replace it by the national Shinto. Temple decorations, copies of the scriptures, and even images were destroyed in a period of fierce persecution (1868—74), and for a time it seemed that Buddhism might literally be destroyed in Japan.

However the government attitude changed after a few years, and Buddhism won a recognized place. But soon it, as well as all other sections of Japanese society, was confronted with the influx of Western learning and ideas. It was no simple task to reconcile ancient Buddhism with modern science and philosophy. This adjustment was made the more difficult because of the advantage early gained by Christianity, which was then considered the vehicle of modern civilization.

The result was that Buddhism was weakened and on the defensive, so to speak, for many years: first, fighting the antagonism of Japanese patriots, next coming to terms with modern knowledge, as well as witnessing the progress of Christianity, which for a time was very rapid. It was during these years that predictions were frequently made that Buddhism would soon disappear. But time demonstrated that it was so interwoven into the social fabric of Japan that it could not be cast out in a moment, and Christianity proved a stimulant to it as well as a competitor.

During the next thirty or forty years, the Meiji period, the most significant aspect of Buddhist development was the activity of a large group of scholars, working in many fields for the restoration and extension of their faith. The first lecturers on Buddhism in the Tokyo Imperial University were Fukuji Terada and Tansan Hara, both scholarly, and devoted to general rather than sectarian Buddhism. Their influence was great, and many of their students became famous Buddhist scholars.

We may notice many lines of activity: philological work, the study of the essentials of Buddhism, historical research, philosophical or doctrinal expression, literary activity, and the popularization of religion for the common man. In philological study, Mokurai Shimaji, one of the group sent by the Shin sect authorities to investigate religions in foreign countries in 1872, visited India and came back to introduce the study of Sanskrit, as well as Indian philosophy, to modern Japan. The names of Dr. Bunyu Nanjo and Dr. Junjiro Takakusu come to mind, eminent scholars of Sanskrit and Pali.

In historical research, Dr. Sensho Murakami led the way in modern historical methods in theoretical, classical fields. Dr. Enryo Inouye was the author of many books, including *Bukkyo Katsuron* the thesis of which was that Buddhism was dead and must be brought back to life in Japan. Eun Maeda specialized in Mahayana development, Hakuji Ui in Mahayana progress in China. In the study of the essentials of Buddhism, Dr. Masaharu Anesaki and Taiken Kimura were active.

In the philosophical or doctrinal expression of the faith, there were many men. Dr. Tetsujiro Inouye, scholar of Indian philosophy, was influential. Notable was his volume, *A Conflict between Religion and Education*, attacking the Christian doctrine of love as incompatible with nationalism, or national education based on filial piety. Dr. E. Inouye showed the indirect influence of western thought, especially Hegel and Herbert Spencer.

Most of these men were active in writing and lecturing, and the literary output was great. Interest at first seemed rather limited to academic research and an intellectual rather than a religious



emphasis; but as the central positions of the faith were clarified, leaders appeared who popularized the message for the masses. In addition to some of those mentioned above who were masters of popular exposition, there were Seiran Ouchi, a great speaker and propagandist who had hopes for a united Buddhism; Nissho Honda who wished to unify Buddhism, Confucianism and Shinto under Nichiren doctrines; Beiho Takashima who simplified not only style but content; Manshi Kiyozawa, who was a great practical leader and the inspirer of a loyal group of disciples; Chigaku Tanaka who discussed religion and the national spirit and founded several religious groups or associations.

We have, then, a background of Buddhism dispossessed and on the defensive, and the appearance of many earnest and influential scholars who were working to adapt their faith to the changing times. It did not follow, however, that the presence of these scholars meant an immediate transformation in the sect organization or in temple Buddhism of the day. Adjustments came slowly. Dr. S. Murakami raised fundamental questions over the Mahayana position and proposed changes in ecclesiastical government, and was expelled from the Shin sect. Later he was reinstated and placed in the sect college, after some compromise had been effected. Manshi Kiyozawa was also expelled from the same sect for a time. The scholars of this period were priests of the sects, but they were often viewed with some suspicion by the conservative leaders of the sects. This difference between sect officials and active scholars remains typical in many instances even today.

In general, the greatest activity was seen in the sects which had arisen in the Kamakura period, the reformation period of Japanese Buddhism—Jodo, Shin, Zen and Nichiren. But between the various sects there were differences in adjustment to the new conditions. For example, the Jodo sect seemed unable to adjust to the new and hostile situation as quickly as the Shin sect. This was partly due to the fact that the Jodo sect had enjoyed the patronage of the Tokugawa family for nearly three hundred years, and initiative had been rather dulled; the Shin sect, on the other hand, lacking any such support had

developed a tradition and technic for preaching and evangelism which stood it in good stead in the new crisis. The Zen sect was a powerful influence with many individuals, but apparently did not express itself in any new groups, in contrast to the Nichiren sect whose militant and nationalistic sentiments fitted well with the temper of anti-foreign periods.

During the eighties, there was at the Tokyo Imperial University a strong wave of Spencerian agnosticism and Hegelian influence which gave new vitality to Buddhist studies, and the university became a stronghold of anti-Christian and aggressive Buddhist sentiment. This led, just before the turn of the century, to a decade of widespread anti-Christian and anti-foreign agitation which, among other things, expressed itself in an enthusiasm for the strictly national aspects of Buddhism. There were slogans of, "Back to the founders!" (referring to the Japanese founders of sects), "Back to Shinran!" or "Back to Nichiren!" This movement was advanced by T. Inouye's *Life of Sakyamuni* and M. Anesaki's *Essential Buddhism*, and these volumes stimulated a host of other popular books.

Following the Russo-Japanese war, this growing enthusiasm expressed itself in a period of deep interest in Buddhism centering especially around Chogyu Takayama and his Nichiren group. Dr. Anesaki calls this "not simply a religious movement, but a many sided upheaval of idealism, hero-worship, patriotism, romanticism, all combined in the hearts of the enthusiasts." So far as I know, this period of widespread interest, or revival, did not lead to any organized results; yet it has significance for an understanding of present day movements, because it centered in the need for moral and spiritual reconstruction of the individual and the nation. It was a longing for a reconstruction made necessary by the neglect of the spiritual.

A second period of popular interest came in the early twenties and centered around Shinran. Its origins may be traced in measure at least to the work of Kojun Shichiri, Shin sect mystic, and Kiyozawa, pietist and idealist mentioned above. Although Kiyozawa died in 1903, he left a group of active disciples who extended his influence. The Shin sect seems to have produced a larger number of leaders than



any other sect. The popularity of *The Priest and His Disciple* by Hyokuzo Kurata (English translation by Glenn Shaw) quickly led to a flood of books on Shinran. It was his human side, and his break from monastic ideals, which caught popular fancy. This led even to novels and dramas which, as the titles of Ishimaru's *Human Shinran* and *Shinran in Passion* suggest, sometimes drew rather unlovely pictures of the founder. The emphasis upon Shinran meant a wholesome emphasis upon religion in the present life, but it tended to regard religion as a not-too-difficult matter. The authors of some books were earnest men, but other volumes appeared only because that was a popular topic.

Another feature of this revival of interest in Shinran was the activity of laymen. Not only were many of the books written by laymen, but they also engaged in active propaganda in a new way. Shuichi Noyori, the editor and owner of a business magazine was converted to the Shin sect teachings while serving a prison term, and upon his release began energetic missionary activity, both in his business magazine, and in new religious journals which he founded, *The Shinshu World* and *Shinshu Women*, and in a Society for Propagating the Shin Sect, which he organized. Other less spectacular, but devoted activity of laymen was reported.

The interest in Buddhism thus aroused fifteen years ago proved to be more than a passing fancy. We now see a third period with a larger and growing interest in religion in general, of which there are many signs. The amazing number of new cults is a testimony to an unsatisfied spiritual hunger. The fact that many of them are grossly superstitious, and promise all kinds of physical benefits, and are often commercially very profitable to their organizers, does not change the fact that they are attracting large numbers of people. Mr. Oyake, writing in *The Japan Christian Quarterly* last year, very aptly described this as a period of religious inflation.

Interest is not limited to the pseudo-religious cults. The numbers of people visiting the famous Buddhist temples is said to be increasing, and these visitors are more eager to stop for lectures or sermons. Thirty or forty years ago, the tourists who wrote travel books on

Japan frequently remarked on the neglect and ill-repair of Buddhist temples: today the offerings to the temples keep them in repair, and make possible the building of many new temples each year. Newspapers report that in a single city of this poor prefecture of Aomori, well over a half million yen has been expended in new temple buildings in the last five or six years.

The numbers of religious books, both popular and technical, which continue to pour from the presses is astounding—historical novels, lives of the saints, popular editions of the sutras, as well as books of exposition. In the last few years there have been almost numberless books and pamphlets on religion and nationalism, or religion and 'Japanism'. There are scores of magazines of the religious type, and the articles about religion in secular magazines are many. Figures for some years ago gave 167 periodicals related to Buddhism. Among them, there were 81 related to the Shin sect, 22 to Zen sects, and 12 each for Jodo and Nichiren sects. The Tannisho, scarcely more than a tract itself, dating back to the days immediately after Shinran's death, has called forth a dozen commentaries since 1920.

The most modern type of activity has been the broadcasting of Buddhist lectures, begun a few years ago and evoking an enthusiastic response. Moving pictures on religious subjects, such as the life of Nichiren, have been popular. Lectures, even on profound Buddhist topics, bring together large audiences.

From this background there appear at least three factors which are significant. First, from the early years of the Meiji period down to the present, there has been a large number of scholars laying broad foundations for the popularization of Buddhism. Second, there have been successive periods of popular enthusiasm for Buddhism in the last thirty years, the effects of which are still potent. And more recently, we are witnessing a rising tide of interest in what we may broadly call the religious, ranging all the way from the ethical and social to the most grossly superstitious.

Hence it is not surprising that interest has focused on Buddhism again and in a new way. The beginning of the widely publicized



"revival of Buddhism" or "Buddhist revival" was apparently a rather unimportant thing in itself: a detailed account of a Buddhist mass performed on Mt. Koya in memory of Kobo Daishi, and reports of the broadcasting of Buddhist lectures, appearing in the Tokyo Asahi Shimbun some two years ago. An enterprising reporter dubbed it a "revival" of Buddhism, the phrase caught the public fancy, and the journalists have played it up ever since. Indeed, if there had been no press, insatiate for news, we might never have heard of this revival. However, the press aroused and encouraged some liberal scholars, and they in turn stimulated the press, until a good deal has been made of it.

But before expressing any opinion on the reality of this "revival", let us see what activities it is used to describe. One method of understanding it will be to notice some of the groups or movements that have appeared, together with something of their background or aims. The oldest among these in point of time, and in fact organized before this most recent period of activity, are the *Kyoseikai* and the *Komyokai*.

The *Kyoseikai*, or *Tomo-eki*, was organized some years ago by Dr. Benkyo Shiio, scholar, popular speaker, member of the Diet and professor at Taisho University. Recognizing the suffering and disorder prevalent not only in Japan but throughout the world—financial depression and social unrest—the group is convinced that Japan has an important part to play in bringing peace and the enlightenment of religion to Asia and the whole world. Man must be freed from the domination of the machine. There must no longer be poverty amidst plenty. The real meaning of human life is man's incessant exertion for creation and progress in order to make the world happy. Real life does not consist in egoistic ideas of profit, but in cooperation at the individual's expense—both mental and physical—for the common welfare.

From the enlightenment won by Sakyamuni man comes to understand that his life is not his own: it can continue only in a state of interdependence with all his environment. In essence there is no difference between God or the Buddha or the Universe, and man.

Human ideas of such differences are due to ignorance, and must be annihilated. The practical application of this teaching is found in the aim of the group, which may be translated as "Live and let live," or "Living together." Its emphasis is on cooperation, or on the pure non-ego. Men are to achieve their emancipation together.

The movement has not remained entirely doctrinaire, for Dr. Shiio is interested in educational and social work, and the movement is somewhat more practical than others to be mentioned. I am told that the membership of the group has not increased in the last few years, but that more intensive work is being attempted.

The second group, the *Komyokai*, strives to attain the immediate achievement of enlightenment by a very different method. It was organized by Benei Yamazaki, who died in 1920, but the work is being continued with Kaijo Sasamoto as leader. The aim is to win a vivid and intimate consciousness of the ideal, the Buddha, in the present life. As the name *Komyo* indicates, this is accomplished through the medium of light, which breaks in upon the receptive mind. The devotees shut themselves in temples for extended periods of incessant pounding on the *mokugyo*, or hollow, round, wooden, bell-like objects often seen in the temples. I do not know what degree of ecstasy or hypnotism they achieve, as I have not been present at such meetings. It is said that the movement has made an appeal to the educated classes, as well as others, and that disciples are numerous. There have been many books issued on the topic of *Komyo*.

Despite their wide divergence, these two groups are related in their desire to make "heaven" here on earth. Since the Jodo sect, to which the leaders of both groups belong, places emphasis on a paradise in the future, I understand that questions of the orthodoxy of both groups have been raised.

A third group, which has been well publicized, is the *Shinri Undo*, or Truth Movement. It was organized less than two years ago by Mr. Kakusho Takagami who was projecting a Truth Movement, and Mr. Entai Tomomatsu who was interested in a Buddhist Economic Research Institute. These two and other leaders joined, and their movement has gained a considerable following. Mr. Tomomatsu is a



Jodo priest, and Mr. Takagami a Shingon priest. The movement is quite apart from sectarian influence, even more than the two groups mentioned above. Its objects include research into the Buddhist solution of present day social and economic problems, the practical application of these principles by the local units and members of the *Shinri Undo*, the explanation of Buddhist thought in terms intelligible to modern men, a demonstration that religion and science are not in conflict, and the unification of the various sects.

Within a year, twenty thousand members were enrolled in nearly one thousand local units. The leaders of the movement are in constant demand for lectures, and often address several large meetings in a day. Both of the leaders came into national prominence through radio lectures on the scriptures. Mr. Tomomatsu especially is a profuse writer, as nearly a dozen volumes of his writings have been published in the last three or four years. The movement also began the publication of a monthly magazine, *Truth*, which is becoming very successful.

A discussion of Mr. Tomomatsu's position would unduly extend this paper, but a few words may be of value. Whereas many scholars take for their motto, "Back to Shinran", or Honen, or Nichiren, he wishes to go back to Sakyamuni, or perhaps through Honen to Sakyamuni. Primitive or essential or fundamental Buddhism, he maintains in his writings, is a teaching which enables man to achieve his own enlightenment. He insists that man must win it for himself, or that there is no Buddha other than that which is within man. In conversation one day he readily accepted the label of Humanist, but suggested that it should be Neo-humanist. Such neo-humanism is an attempt to find the "inexhaustible and inextinguishable human, yet eternal, road of the Buddha." Religious forms change with the age, and modern man must achieve a faith suitable for today and tomorrow. His criterion is the social value of religion.

His writings seem flatly to deny any paradise beyond that which men can win for themselves here on earth. This has brought charges of heresy against him, because of the essential teaching of the Jodo sect that the Western Paradise is made possible by the saviour Amida.

However, some settlement was effected with the sect authorities.

His writings bear striking resemblance to the latest book of Dr. John Dewey, *A Common Faith*, although Mr. Tomomatsu is not familiar with the writings of his American contemporary. To both, the essential thing in religion is the religious attitude, which Mr. Tomomatsu describes in several chapters of his *Shukyo Tokuhon*, or *Primer of Religion*. Religion is an earnest, even intense, spirit which strives to make the world better, to correct evils and abuses, to give one's self freely for the sake of the world. The physical world is not to be treated as a hostile enemy to be defied, as with some Occidental humanists; but in keeping with Buddhist philosophy, man and his environment are parts of one whole. The barriers of distinction are to be broken down. The essential oneness of all men and the Buddha and the Universe is to be comprehended by the enlightened man.

Another type of new Buddhist activity is represented by the work of Mr. Shinryu Umehara, author, lecturer and scholar of the Shin Sect. A number of years ago he organized an institute for research, the *Kenshin Gakuen*, which parallels the *Shinri Undo* in the one respect of trying to discover Buddhist principles applicable to these times. However, where Mr. Tomomatsu strives to find a suitable religion by studying present complex society and by peering into the future, Mr. Umehara will find the truths of religion through history, with his motto of "Back to Shinran", and his attempt to apply the teachings of Shinran to this age. Where Mr. Tomomatsu's orthodoxy is challenged, Mr. Umehara is strictly orthodox. The center of his teaching is a transcendentalism. Since men are human, the Amida scriptures express the truth in human categories, but as men progress in enlightenment they will leave these human categories behind, and enter the pure, formless nirvana. His position is widely separated from the social philosophy of Mr. Tomomatsu, though they have points in common. The research institute does not attempt the enrolment of large numbers of members, as in the case of the *Shinri Undo*. It continues to issue many books and pamphlets.

These various movements which have arisen quite independently



of the temple or sect organization have also aroused the sect authorities to new activity. One example is the Honen Sankokai, a movement within the Jodo sect, to venerate and emulate their founder Honen. A leading spirit is Mr. Shojun Mano, who, like several of the leaders of these new groups, has studied abroad. This is a strictly sectarian movement, and accordingly has a narrower field than some of the others. Its purpose, I gather, is to regain the lost or declining interest of the younger generation for their temples. Its method of approach is traditional rather than social or progressive: it is a "Back to Honen" movement. It may be considered an attempt of the temple authorities to provide a bulwark against destructive influences. Its new magazine is called *Jodo* or Pure Land.

Similar to this group are the activities of the Young Men's or Young Women's associations of some of the sects, notably the West Hongwanji of the Shin Sect. It is strictly, if not narrowly, sectarian; thoroughly a Shinran and Shin sect movement, intense and apparently meeting with success. The missions of this West Hongwanji, both in Japan and in foreign countries, lead those of all the sects both in numbers and in activity.

While referring to sectarian groups, those for women should be mentioned. The Hongwanji Women's Association is being stressed by the authorities. It was formerly led by Baroness Takeko Kujo, a woman of devotion and ability, who died in 1928. Her poems and dramas are colored with deep religious sentiment. There is also the Nichiren group, the *Rissho Fujinkai*, led by Toshiko Matsudaira, influential among ladies of the upper classes. It has a devotional tendency, with some social work.

In the last ten years, many groups that may be described as the terrorist societies have appeared; many of them having a semi-religious tone with Nichiren traditions for their basis. However, since they are essentially political or revolutionary rather than religious, they hardly come within the scope of this discussion.

One other form of activity should be mentioned, that of the publication of the Buddhist scriptures in modern language, or in

abridged editions. Modern translation is being done by ex-abbot Kozui Otani. There is the Buddhist Cultural Society, under Mr. Shugaku Yamabe, which is issuing selections from the sutras as well as other publications. Several other groups are issuing sections of their scriptures.

There are, of course, many outstanding scholars who are organizing no groups, but without listing their names it is clear that there are the stirrings of increased activity within Japanese Buddhism. Confusing though these various and contradictory streams of thought may be, their very presence is an indication of life and a certain strength.

To describe this so-called revival, three general statements can be made, in addition to the comment above that to some degree it is a journalists' revival. First, there is an effort to reach the common man, or put in another way, there is an attempt to apply Buddhist teachings to daily life. In the second place, the movement is a reaction against the barren scholasticism of recent centuries. And third, it seems to be largely, though not completely, a movement outside of the temples or sects.

In the first place, the attempt to reach the common man is a characteristic of practically all these movements: they are searching for the Buddhist way of life which of applicable to life today, and trying to express it in language understood by the masses. That there is a great religious hunger in Japan, no one can deny. It may be a hunger for an easy religion, or for a religion which guarantees health, wealth and happiness. But religion is a popular topic today.

This focusing of attention upon the common man has been stimulated by the Christian missions in Japan. This applies not only to the methods being used, as many Buddhist scholars recognize. Another result of Christian mission work has been an emphasis on the common man himself. The idea may not be absent in Buddhism, but I am speaking of the practical emphasis. Certain of the groups mentioned above give special attention to factory workers and laborers, and others are directed to the educated classes. All of

them are preaching, teaching and writing in plain language, although abstruse books on doctrine are not wanting. Religion is being re-stated in modern terms.

In the second place, considering the revival as a reaction against scholasticism, history is repeating itself. In the twelfth and thirteenth centuries, Buddhism had become formal and out of touch with life. The reformation was not easily accomplished, but out from it came the four new sects—Jodo, Shin, Zen and Nichiren—which stripped many non-essentials from religion and took it to the people. Again during the Tokugawa Shogunate, according to Japanese historians, Buddhism had fallen into formalities. In practice it was concerned with little more than funeral ceremonies and the succeeding anniversary services. In scholarship, it had fallen into endless speculation far removed from life.

This explains the importance which research has played in the last seventy years, and why it remains a chief characteristic of the present. Before the movement can go far to carry religion to the common man, the essentials must be discovered and set forth. Whether the Buddhism of the future is to be the doctrines of the Japanese founders Honen and Shinran, or whether it may be a return to the more atheistic humanism of Sakyamuni, is yet to be determined. The words of Gamaliel come with timely meaning: if there are truths to be expressed, we welcome them; but if in the end there is no refuge for the soul in these teachings, the sooner it is recognized, the better.

In the third place, the new movements are chiefly, although not entirely, outside of temple walls. That is to say, they are independent of the sect authorities, and in some cases they are opposed by the latter. For example, Shin sect authorities have prohibited their believers from joining the Truth Movement, I am told. It is interesting to note that the sect journals, on the whole, see no revival movement, while the secular magazines have a great deal to say about it.

The majority of the leaders of the revival movements might be called the Pan-Buddhist group. In general they are non-sectarian



in outlook. They have been educated in the sect institutions, some of them have studied abroad, sometimes supported by sect funds: but in their writings many of them approach religious problems in a non-institutional and non-sectarian attitude. Some of them have radical proposals for propagation which there is little chance of the sects adopting. In some cases the assertions of these scholars seem to deny outright the preaching of the temples, but when a particular issue arises, it seems to me that there is a convenient compromise rather than any serious battle of ideals. The temples continue to give major attention to holding their funeral services and the scholars do not openly break with their temple authorities. The leaders of the various new groups show no disposition to unite into one new movement, and I think such a development is no more likely than a union of the sects.

Having described the situation as this length, some evaluation is due the reader. After interviews with many Buddhists and judging from current literature, I am convinced that in the present hunger for religious satisfaction there is the opportunity for a great religious movement of some kind in Japan. Some liberal Buddhists are over-eager to see signs of a revival of their religion, but it can not be called more than a possibility.

In some quarters I have received very caustic comments on the revival movement, from Japanese observers. It is often called only a "voice", only talk. Some have said that it is too shallow to accomplish anything permanent. Another said that it is "simply the self-conceit of priests who wish to become famous through broadcasting or the writing of books". Mr. Kanren Yoshimura, a writer on the Yomiuri newspaper I believe, has put out a book, *Shukyo Kai Shinfude*, giving short, intimate sketches of some fifty religious leaders in Japan, somewhat similar to the English book *Painted Windows* of some years ago. He does not hesitate to question the moral integrity of certain of these leaders of the revival movement. It is also said that some liberals are too eager to ascertain whether a new movement or a new sect is rising: their attention is almost turned more upon their visible successes than upon their new message.

But it would be manifestly unfair to apply the above paragraph to all of the group of liberal scholars. There are men, and men. Among the scholars and leaders I meet, there are many whom I hold in high regard. We may differ radically on fundamental beliefs, and I wish for them the experience which I believe only Christ can bring, but of their sincerity and devotion to their faith I have no question.

The most significant fact is that the temples as a whole are almost untouched by these movements. To most of the thousands of priests and millions of adherents, I believe the meaning and spirit of the "revival" are unknown. If the hope of the future of Buddhism rests with these modern scholars, as is often said, it is a grave question whether they can revive the religion of the temples and the sects, and overcome the inertia of centuries of decadence.

In a round table discussion between a number of progressive Buddhist leaders, reported in the magazine *Bungei Shunju*, are such comments as: "The inactivity of our Buddhist temples must be overcome.... Beyond the business of observing funeral ceremonies, the meaning of the sect is of no consequence to the parishioners.... This ignorance about religion on the part of the nation at large is due to the negligence of the priests.... Buddhism is being studied and talked about a great deal, but very few men will follow the Buddha in actual practice, and hence we can find few men who demonstrate the true state of being delivered by Buddha."

The last sentence is significant. That religion will succeed in Japan, and elsewhere, which is able to produce "men who demonstrate the true state of salvation". We may possibly witness greater activity or revival within Japanese Buddhism, but the ultimate question will still be the ability of essentially humanistic Buddhism to satisfy the religious hunger of man.

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Note: The writer of the above article has, with his Japanese associates, translated the "*Selected Essays of Manshi Kiyozawa*," mentioned above, which is now in the press. He has also translated the "*Shukyo Tokuhon*" of Entei Tomomatsu, which the author is intending to publish under the name, "Religion for Today."

—Editor, J. C. Q.

# The Christian Task in Japan in the Present Crisis

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AKIRA EBIZAWA

I have been asked a number of times recently to state what sort of efforts I think Japanese Christianity should put forth in the present situation and especially what kind of definite work we should carry on during the year that lies ahead of us. In answering these questions, I should like to say in the beginning that of course direct religious efforts and spiritual work are the responsibility of the various communions and groups themselves and that the function of the National Christian Council is only to assist their warfare by clearing the ground, pioneering the field and working behind the lines. This being the case, substantial and visible results are not to be expected from such an organization and its definite behavior will be difficult to grasp.

In recent years, as a result of the state of affairs in our country as well as the international situation, I have become more and more impressed by the need for a single organization such as the Council to promote cooperation among the Christian communions and groups in the country and externally to take judicious action on behalf of the entire body of Christians with respect to the problems of society, of international relations and of the Japanese religions. In such a situation as the present the National Christian Council should act as a kind of "Brain Trust" in which the talents of our Christian leadership in Japan might be pooled in the interest of the whole.

Since the time of the Manchurian Incident with the resulting changed aspect of the international situation and the rise of Fascism within our country, Christianity has, in many respects, along with our nation, been placed in a difficult position. During that period,



under the impetus from abroad, our national power has started on the road to expansion but the strength of Christianity has not extended along with it. And since only about seventy-five years have passed since the opening of Protestant missions, this was inevitable.

In spite of this fact however, the value of Christian thought has, in general, come to be recognized and respected in Japan. Sometimes in the past our Christian leaders have been treated as unpatriotic and anti-nationalistic, but this misunderstanding has already died out, and Christianity has now come to be recognized by the nation and by the leaders of the other religions as a helpful religion with which they should cooperate.

### Education and Religion

During the past few years the attitude of leading officials and politicians in Japan toward Christianity has changed remarkably. The attitude of the officials in charge of religious affairs, that is those in the department of direct religious work, has become especially fair and friendly. This is caused by the fact that for several years now, a new and growing respect for religion has prevailed in official circles and in fact has now become the traditional attitude of the authorities. This was especially evident last year when the special committee on the study of Religious Education was set up and for a year investigated the problems connected with religious education in the schools. At the end of November this sub-committee issued an official Notification concerning the general attitude to be taken toward religion in public and private schools.

This Notification advised the educators of Japan, (1) not to damage the natural development of religious instincts in their pupils, (a) not to put obstacles in the way of the growth of the religious spirit in social and family life, and (3) to maintain a fair and impartial attitude toward religion.<sup>(1)</sup> This is an expression of a most wise position toward religion on the part of our national education

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(1) See J. C. Q., Winter number, 1936, p. 77.

authorities. It is indeed a matter of great satisfaction that the educational authorities, who since the promulgation of Departmental Ordinances No. 12 in 1900 have forced religious education entirely outside the schools, have at last come to take such a fair and impartial attitude toward religion. And we should recognize and express our appreciation of the efforts made by the Christian members of the committee in bringing about this change.

We can discern in the drafting and redrafting of the Bill for the control of Religious Organizations, which has on many occasions been introduced in the Diet, a similar movement toward an understanding and appresiation of religion on the part of the authorities. Their present attitude, indeed, is tinged and colored with our Christian claims and desires. The satisfactory influence of our Christian representatives who assisted in the drafting was evident in the revised Bill, whirh was prepared for submission to the Diet this January, but which was postponed because of the dissolution. If this Bill should be enacted as a law in the next session of the Diet, then Christianity will be one of the religions definitely recognized by the law of the land. It will no longer be classified, as at present, among "Religions apart from Shinto and Buddhism". The general effect of this will be to increase the prestige of Christianity. Because it will be recognized clearly in the national law, it will receive general public recognition as an authoritative religion.

### International Crisis

As the foreign relations of our country have entered a more critical period in recent years, so also it must be admitted that Japanese Christians have been placed in an extremely difficult position. They are experiencing adverse criticism from various quarters. From the standpoint of our neighbor Christians in China we sometimes appear to be spiritless and supine. In spite of this, it should be remembered that in the face of the great difficulty of the crisis, we are doing our utmost from the standpoint of pure religion for the enlightenment of our brethren and our nation.

The decision of the International Missionary Council to hold its 1939 meeting in Kowloon in China, on British territory came as a disappointment to our Christians, who earnestly desired it for Japan. This is but one example of the disappointment the Japanese are now tasting in everything international. The decision to meet at Kowloon, however, is in accord with our desires to have two-thirds of the delegates come from the Orient and with our deep anxiety to further Sino-Japanese relations. We understand that in the National Christian Council of China there is still some discussion concerning this meeting, owing to the fact that it will be held on British territory. But if we Japanese take a broadminded attitude toward the matter, we can help the meeting to achieve success, and can use it as an opportunity for sharing ideas with representative Christians of other lands with interesting and profitable results.

### Products of the All Japanese Christian Conference

Rather than "harvest", it is better to say "products". Two important problems were considered at the November 1935 All Japan Christian Conference—the question of Church Union and that of a Nation-Wide Evangelistic Campaign. Committees and sub-committees have been set up in both of these fields, and since the first of the year their activities have been going ahead rapidly. The Committee on Church Union has organized the following four sub-committees: on Drafting, on Creed, on Organization, and on Finance; and each is carrying on the research necessary in its particular department. Basing their efforts upon the experience of the Investigation Committee during the past seven years, these brethren of various Christian communions are earnestly striving to find the best method of concentrating the now scattered efforts and strength of Japanese Christianity. At a time when scattered power in every sphere of world activity is being concentrated and when the battle line of the secular spirit is being pushed forward, the responsibility devolved upon this Church Union Committee is exceedingly heavy.

The other product of the Conference was the plan for a Nation-



Wide Evangelistic Campaign. The committee appointed to put this plan into effect has made progress since the beginning of the year, holding two regular meetings each month. The committee is cooperating with the evangelistic commissions of the various denominations and evangelistic leaders of the various districts in our country, in an effort to coordinate their needs and desires into a common plan, and to make each group an organ of prayer for the success of the whole enterprise. First steps in raising the necessary funds are being taken. The initial part of the program for this year will be the inauguration of special evangelistic efforts in the great cities and in six central points in the provinces.

Under the impetus of the government policy concerning religious education, which was mentioned above, the authorities are promoting throughout the country a movement for the cultivation of spiritual life, by means of addresses on religion in the public schools, conferences with educators, and informal discussions concerning religious education in the home. Advantage should be taken of this movement to speed forward the work of our Sunday Schools. For the past three years our Christian Spiritual Cultivation Movement (*Seishin Sakko Undo*) has been in existence and has been working in the direction the authorities desire, by sending Christian speakers to address students and teachers in the schools. We must to everything possible to create a close connection with the authorities and, working together with them, to spread a vigorous movement for religious education throughout our country.

### Evangelism

Because rural evangelism is an important mission of Christianity and because the field in Japan is still untaken for Christ, the battle-line must be advanced into that sector. According to information received by the N. C. C. from Dr. Kagawa, the Foreign Missions Conference of North America, an organization composed of the various American denominations, in response to a plea from Dr. Kagawa, recommended that the Boards unite in a ten-year campaign to raise a million yen, for the cultivation of one thousand Japanese

rural centers. If this is carried out abroad we in Japan must make adequate preparations to make it effective here. We have at present a plan for setting up a Rural Culture Institute, as well as a committee which is working on plans for training rural workers. These two efforts should be combined, in order that we may provide spiritual leadership for one thousand rural villages.

There are two other phases of effort, which, although not directly the responsibility of the N. C. C., should be stressed. One is the Overseas Evangelism Movement, and the other is the training of youth. At a time of the expansion of our national power, it is necessary that this should be accompanied by the spread of the influence of Christianity into new fields. At the same time, internally it is the urgent necessity of the moment that Christian youth should be trained for their responsibility as church members. As an organization within the church we have the Christian Endeavor Movement (*K. K. Kyoreikai*) which offers such a training program. Until the function of both these organizations is more widely recognized by the church, we must extend to them every possible assistance.

In the sphere of literary evangelism, we must consider the future of the Kingdom of God Newspaper. During the Kingdom of God Campaign, this magazine was used by the whole church as a cheap and effective organ of literary evangelism. Because it was believed that the discontinuation of this paper would be a great loss to the evangelization of Japan, its publication was continued for a year under the Special Committee, in cooperation with the Kyo Bun Kwan. From now on, owing to the convenience of the C. L. S., the full responsibility for publishing this weekly will be transferred to the N. C. C. This is a piece of work whose importance cannot be disregarded, and with the cooperation of the whole church it will doubtless become more and more effective.

Thus, in many spheres of activity the N. C. C. is performing the important part of covering the ranks of all denominations of the church from the rear. In this heavy task we need and request the prayers and active cooperation of the whole body of Christians in Japan.

# Educational Pioneering in the Nihon San-Iku Gakuin (I)

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ANDREW N. NELSON

## Introductory

Nihon San-iku Gakuin is one of two hundred fourteen middle and higher schools established in the different countries of the world for the education of the children of 404,509 Seventh-day Adventists and the training of medical, educational, colporteur, and evangelistic workers for work in 539 language areas. These schools employ 2459 teachers for an enrollment of 25,117 students. In addition to these higher schools there are 2130 primary schools employing 2896 teachers and enrolling 72,625 students, a grand total of 2344 schools, 5355 teachers, and 97,742 students, an average of one student for four church members. The higher schools enroll one student for every sixteen members.<sup>(1)</sup>

The 214 higher schools include 56 junior high schools and 39 senior high schools in the United States, averaging about one junior or senior high school per state. In addition to these schools there are six junior colleges, seven senior colleges, and one medical college in the United States and Canada. The other 105 are higher primary, high school, or college grade institutions (the grade depending on the national conditions prevailing) which are scattered in over sixty countries and island fields. There are about ten in India and twenty in China. Representative schools are located at San Jose, Costa Rica; Gold Coast, West Africa; Solomon Islands; Meiktila, Burma; Canton, China; Soonan, Chosen; Bartle, Cuba; Camaguan, Venezuela;

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(1) Statistical Report of Seventh-day Adventist Conferences, Missions, and Institutions, December 31, 1934.





Nihon San-iku Gakuin  
Faculty and Students ready for Physical Work

Nihon San-iku Gakuin  
Faculty and Students ready for Mental Work



Basutoland, Africa; Rimbo, Sweden; Shanghai, China; Lima, Peru; Rugby, England; Longburn, New Zealand; Manila, Philippine Islands; Kamienica, Poland; Poona, India; Suva, Fiji; Port-au-Prince, Haiti; Darmstadt, Germany; Ladysmith, South Africa; Krishnarajapuram, India; Piikio, Finland; Iloilo, Philippine Islands; Nanking, China; Cooranbog, Australia; and Naraha, Chiba Ken, Japan.<sup>(1)</sup>

We feel that the name San-iku (三育) represents our principles of education better than any word in any other language. It is popular among Adventist educators in the lands where the Chinese character is used. No accurate English name has yet been discovered. These schools are sometimes spoken of as 3H schools since they educate the Head, the Hand, and the Heart. They may also be called 3M schools since they provide a combined Mental, Moral and Manual education. It may either be said that there are no Adventist theological seminaries or that *all* Adventist schools are theological seminaries. The truth of the matter is that we give all our young men and women this three-fold education and recommend their specializing for the ministry, the carpentry shop, the medical work, the colporteur work, the printing business, or education in our junior and higher colleges after this broad and thorough three-fold foundation work has been completed and the young man or woman's talents clearly revealed.

### The San-iku Principles

Our educational principles are set forth in the following three volumes by Mrs. E. C. White: *Education, Counsels to Teachers, Parents, and Students*, and *Fundamentals of Christian Education*. Here is a quotation presenting our conception of the breadth of education:<sup>(3)</sup>

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(1) A similar girls' school is getting under way at our mission headquarters in Ogikubo, Suginami Ku, Tokyo.

(2) Published by the Pacific Press Publishing Association, represented in Japan by the Seventh-day Adventist Publishing House, 171 Amanuma, Suginami ku, Tokyo.

(3) The italics in all quotations are ours.



Our ideas of education take too narrow and too low a range. There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the *physical*, the *mental* and the *spiritual* powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.<sup>(1)</sup>

The following thought-provoking paragraph sets before us the character of the graduates who should step out of our educational institutions:

Every human being, created in the image of God, is endowed with a power akin to that of the Creator,—individuality, power to think and to do. The men in whom this power is developed are the *men who bear responsibilities, who are leaders in enterprise, and who influence character*. It is the work of true education to develop this power; to train the youth to be thinkers, and not mere reflectors of other men's thought. Instead of confining their study to that which men have said or written, let students be directed to the sources of truth, to the vast fields opened for research in nature and revelation. Let them contemplate the great facts of duty and destiny, and the mind will expand and strengthen. Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their conviction.<sup>(2)</sup>

Adventist teachers have all memorized the following quotation which is a constant inspiration in their work of training the youth:

He who co-operates with the divine purpose in imparting to the youth a knowledge of God, and moulding the character into harmony with His, does a high and noble work. As he awakens a desire to reach God's ideal, he presents an education that is as high as heaven and as broad as the universe; an education that can not be completed in this life, but that will be continued in the life to come; an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above.<sup>(3)</sup>

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(1) Education, p. 13.

(2) Ibid., p. 17.

(3) Education, p. 19.

### Moral Education

Moral or spiritual education is kept uppermost in the San-iku schools. The first quotation concerns the importance of the Bible and the example of the teachers in the moral education of the youth:

I appeal to the young men and women... to obey the word of God. I appeal to teachers in our schools to set a right example to those with whom they are associated. Those who would be qualified to mold the character of the youth, must be learners in the school of Christ, that they may be meek and lowly of heart, as was the divine Pattern. In dress, in deportment, in all their ways, they should exemplify the Christian character, revealing the fact that they are under wise disciplinary rules of the great Teacher. The Christian youth should be in earnest, trained to bear responsibilities with brave heart and willing hand. He should be ready to encounter the trials of life with patience and fortitude. He should seek to form a character of worth, confirming himself in habits that will enable him to win the victor's crown.

In school life the youth may sow seeds which will bear a harvest, not of thorns, but of precious grain for the heavenly garner. There is no time more favourable than the time spent in school in which to acknowledge the power of Christ's saving grace, to be controlled by the principles of the divine law, and it is for the student's interest to live a godly life.<sup>(1)</sup>

It is not only important for Christian youth to learn to live lives of purity; they should also be taught to live lives of usefulness, and this means that during their schools lives they should be given an experience in Christian and social work:

If they (our schools) are conducted in harmony with His purpose, the youth sent to them will quickly be prepared to engage in various branches of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers (colporteurs), some as evangelists, some as teachers, and some as gospel ministers.<sup>(2)</sup>

### Mental Education

Mental Education is given its place in the program of three-fold education:

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(1) Fundamentals, p. 191.

(2) Fundamentals, p. 191.

He (God) wants our schools... to have efficient teachers, and to do well the work that must be done. They should arrange to carry their students to the point of literary and scientific training that is necessary.<sup>(1)</sup>

A knowledge of science of all kinds is power, and it is the purpose of God that advanced science shall be taught in our schools as a preparation for the work that is to precede the closing scenes of earth's history.<sup>(2)</sup>

### Physical or Vocational Education

This phase of education is usually neglected in most schools; or, if this education is given, it is usually in a specialized trade or technical school where the mental and moral studies are given a secondary place. The important thing is to maintain a proper balance. The following quotations are of particular interest because they are taken from the chapter "Proper Education," in *Fundamentals of Christian Education*, which is an enunciation of San-iku vocational principles dated in 1872, just seven years after the close of the Civil War:

Some students put their whole being into their studies, and concentrate their mind upon the object of obtaining an education. They work the brain, but allow the physical powers to remain inactive. The brain is overworked, and the muscles become weak because they are not exercised. When these students graduate, it is evident that they have obtained their education at the expense of life. They have studied day and night, year after year, keeping their minds continually upon the stretch, while they have failed sufficiently to exercise their muscles. They sacrifice all for a knowledge of the sciences, and pass to their graves.<sup>(3)</sup>

On the same page reference is also made to the young ladies who "neglected their health by remaining too much indoors, deprived of the pure air of heaven, and of the God-given sunlight. These young ladies might have come from their schools in health, had they combined with their studies household labor and exercise in the open air."<sup>(4)</sup>

One great aim of vocational education is the preservation of

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(1) Ibid., p. 490.

(2) Ibid., p. 186.

(3) Fundamentals, p. 34.

(4) Ibid., pp. 34, 35.



health: "Health is a great treasure. It is the richest possession mortals can have. Wealth, honor, or learning is dearly purchased, if it be at the loss of the vigor of health."<sup>(1)</sup>

In the past some poor students have had the good fortune to get this physical, health-giving education by having had to "work their way through school." The wealthy student also needs this same experience. In Nihon San-iku Gakuin the children of the wealthy and the children of the poor work side by side and earn the same wages for work of the same value. Wealthy parents are admonished concerning:

The necessity, for the good of their children's minds and morals, and for their future usefulness, of giving them a thorough understanding of useful labor. This is due their children, that, should misfortune come, they could stand forth in noble independence, knowing how to use their hands. How important that every youth be educated to labor, that they may be prepared for any emergency!<sup>(2)</sup>

For their own physical health and moral good, children should be taught to work, even if there is no necessity so far as want is concerned. If they would have pure and virtuous characters, they must have the discipline of well-regulated labor, which brings into exercise all the muscles.<sup>(3)</sup>

Here is another important quotation indicating how this important physical labor should be provided in the schools:

Provision should have been made in past generations for education upon a larger scale. In connection with the schools should have been agricultural and manufacturing establishments. There should also have been teachers of household labor. And a portion of the time each day should have been devoted to labor, that the physical and mental powers might be equally exercised. If schools had been established upon the plan we have mentioned, there would not now be so many unbalanced minds.<sup>(4)</sup>

The following quotation shows the supreme importance of labor:

For young men, there should be establishments where they could learn different trades, which would bring into exercise their muscles as well as their mental powers. If the youth can have but a one-sided education, which is of

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(1) Ibid., p. 35.

(2) Fundamentals, p. 35.

(3) Ibid., p. 36.

(4) Ibid., p. 38.

the greater consequence, a knowledge of the sciences, with all the disadvantages to health and life, or a knowledge of labor for practical life? We unhesitatingly answer, The latter. If one must be neglected, let it be the study of books.

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Young girls should have been instructed to manufacture wearing apparel, to cut, make, and mend garments, and thus become educated for the practical duties of life.<sup>(1)</sup>

This three-fold education is for all, irrespective of their talents, to produce a race of balanced individuals:

Moral, intellectual, and physical culture should be combined in order to have well-developed, well-balanced men and women. Some are qualified to exercise greater intellectual strength than others, while others are inclined to love and enjoy physical labor. Both of these classes should seek to improve where they are deficient, that they may present to God their entire being, a living sacrifice, holy and acceptable to Him, which is their reasonable service.

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The minds of thinking men labor too hard. They frequently use their mental powers prodigally; while there is another class whose highest aim in life is physical labor. The latter class do not exercise the mind. Their muscles are exercised, while their brains are robbed of intellectual strength; just as the minds of thinking men are worked, while their bodies are robbed of strength and vigor by their neglect to exercise the muscles.<sup>(2)</sup>

What is needed is balance in education.

The student's labor should not be spasmodic. It should be given a definite place in the program of the school:

Employment should be given them which will call the muscles into exercise. *Daily, systematic labor* should constitute a part of the education of the youth.... Much can now be gained by connecting labor with schools. In following this plan, the students will realize elasticity of spirit and vigor of thought, and will be able to accomplish more mental labor in a given time than they could by study alone. And they can leave school with their constitutions unimpaired, and with strength and courage to persevere in any position in which the providence of God may place them.<sup>(3)</sup>

Mrs. White wrote the above in 1872 and from then till the time of

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(1) Ibid., p. 41.

(2) Fundamentals, p. 42.

(3) Ibid., p. 44.

her death in 1915 she constantly reiterated these balanced educational principles, and this resulted in the bringing into being of the schools mentioned in the introductory paragraphs, of which Nihon San-iku Gakuin is one. Important additional advice was given in another chapter in *Fundamentals*. This chapter is entitled "Work and Education" and was written in 1894, during the great depression of the 90's. Had the unemployed of the present depression had this balanced education of the head, the hand, and the heart, there would be less suffering and more happiness. We give a few choice quotations from this later chapter which gives additional principles which have been followed in the location and organization of Nihon San-iku Gakuin:

There must be education in the sciences, and education in plans and methods of working the soil.<sup>(1)</sup>

This country needs educated farmers.<sup>(2)</sup>

To those who can live outside of the cities, and labor in the open air, beholding the work of the great Master Artist, new scenes are continually unfolding. As they make the book of nature their study, a softening, subduing influence comes over them; for they realize that God's care is over all, from the glorious sun in the heavens to the little brown sparrow or the tiniest insect that has life.<sup>(3)</sup>

Schools should be established where there is as much as possible to be found in nature to delight the senses and give variety to the scenery.... We should choose a location for our school apart from the cities, where the eye will not rest continually upon the dwellings of men, but upon the works of God; where there shall be places of interest for them to visit, other than what the city affords.<sup>(4)</sup>

Manual occupation for the youth is essential.<sup>(5)</sup>

There should be land for cultivation.... An effort should be made to secure grounds away from the cities, where fruits and vegetables can be raised. Agriculture will open sources for self-support, and various other trades also could be learned. This real, earnest work calls for strength of intellect as well as of muscle. Method and tact are required even to raise fruits and vegetables successfully. And habits of industry will be found an important aid to the

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(1) *Fundamentals*, p. 318.

(2) *Ibid.*, p. 319.

(3) *Ibid.*

(4) *Ibid.*, p. 320.

(5) *Ibid.*, p. 321.



youth in resisting temptation.<sup>(1)</sup>

Men are wanted to educate others how to plow, and how to use the implements of agriculture.<sup>(2)</sup>

Farmers need far more intelligence in their work. In most cases it is their own fault if they do not see the land yielding its harvest.<sup>(3)</sup>

It would be well if ministers who labor in word or doctrine could enter the fields and spend some portion of the day in physical exercise with the students.<sup>(4)</sup>

The Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities to watch for a chance to earn a trifle.... Those who will take their families into the country, place them where they have fewer temptations.<sup>(5)</sup>

Fathers and mothers who possess a piece of land and a comfortable home are kings and queens.<sup>(6)</sup>

### The San-iku Principles Systematized

**Education is life.**—This is the first principle. Education is not a thing apart from real life; it is a part of it. Therefore we consider every new student a worker immediately,—one of God's workmen, one of the world's workers. The very first day of school, after his morning studies are finished, he goes to work in one of the school's 21 departments and is paid according to the rate set in the monthly faculty meeting, based on his efficiency. Rates range from 4 to 15 sen an hour. The School Board sets the rate limits; the faculty rates the students within these limits. New students begin in the lower rates; near graduates approach the upper limit.

The student first works for some weeks in the Maintenance Department, learning to keep the premises and buildings and his own person clean and in good repair. Thereafter he is assigned to several departments, a few weeks at a time, until the student himself and the faculty discover his talents and his main interests, which are usually synonymous. After that, he spends most of his time working

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(1) Ibid., p. 322.

(2) Fundamentals, p. 324.

(3) Ibid., p. 325.

(4) Ibid.

(5) Ibid., p. 326.

(6) Ibid., p. 327.

in that department until graduation, with the result that he leaves the school with a vocation as well as a mental education and a good Christian character.

**Life and education are both three-fold.**—This is the main principle around which the school program is built.

**Theory and practice is a most wholesome combination.**—Since both theory and practice are three-fold, this makes a six-fold educational plan to be perfected. Our experience the last ten years at Naraha has proved that this six-fold lineup is the best, and we are perfecting the plan month by month and enlarging this and that department as additional work is needed for the students. To make very clear the combination of theory and practice, each day is divided into two halves. There are four hours of study (theory) in the morning and four hours of work (practice) in the afternoon. This six-fold plan of three-fold theory plus three-fold practice gives us the following plan of action:

1. **Mental Theory.**—This is given in the morning study hours in general courses in Japanese, Chinese, English, English conversation, history, geography, mathematics, and in vocational classes in bookkeeping, and others to be added as needed. It should be noted that in a san-iku school the vocational classes are classed with theory or study and kept in the morning study hours, although there is an abundance of practice in connection with this vocational study.

2. **Moral Theory.**—This consists of general courses in Bible. This is required in all grades from the 7th to the 14th. The study of the Word of God is divided into the following eight yearly courses: Orientation, Old Testament history, New Testament history, Doctrines, denominational history, Daniel and Revelation, systematic theology, and the epistles of Paul. There are also vocational courses in this spiritual phase of education: Denominational endeavor, evangelism, and colporteur salesmanship.

3. **Physical Theory.**—This is a study of the material universe, from astronomy to physiology through the various biological and physical sciences. Vocational courses to be offered with the new year just beginning include dietetical chemistry, agriculture, print-

ing, and woodworking. Other courses will be added as the student body grows.

**4. Mental Practice.**—Practice at Nihon San-iku Gakuin is real practical work for which the student earns real money, which he applies on his school expenses. Twenty yen a month is charged for board and room and tuition. In former years we followed the old plan of subsidizing students and produced weaklings. Now we charge them and have them earn their own way through school with the result that we are graduating men of strength and ability. The four hours daily afternoon work provide time for 100 hours work a month which at 4 sen an hour makes four yen a month and cuts the expenses from 20 yen to 16. At 15 sen an hour, the expenses are cut to 5 yen a month. Poor students without money are given extra work, usually with a study or two or three less, which enables them to earn all of their way through school. The wealthy students also earn their way at Nihon San-iku Gakuin. They may not always be wealthy. It has often been remarked that a certain man made a success in life because he got the right start working his way through school. We capitalize this principle. Those who work their way through school are very likely going to be able to work their way through life. Furthermore the moral tonic is wonderful. No one has yet heard of a boy who worked his way through school ever landing in a penitentiary. The nineteen-year-old youths who claim the highest percentage in our prisons are not those who honestly worked their way.

Mental work is provided in certain phases of the work of the following vocational departments of the school: Printing, Mimeo, Finance, Store, Instruction, and Library.

**5. Spiritual Practice.**—This includes Christian colporteur work wherein the commission on sales makes this work self-supporting. Some of this work is done during the school year and some during the summer vacation. We urge the student to devote the entire twelve months to a living education and to take just occasional short periods of rest and relaxation. The San-iku student colporteur distributes books on the Bible and books on health. One of



the important vocational departments is that of Evangelism. During the school year, in the evening or on the Sabbath, students and teachers hold educational or evangelistic meetings in the school chapel, in a public hall, or in the cottages of the farmers or nearby villagers. The students are nearly all baptized before graduation and take an active part in the Nihon San-iku Gakuin Church. Many a time the writer has had the privilege of spending an ideal san-iku day with his students, studying with them in the morning in the classrooms, working with them in the dairy or the plumbing shop in the afternoon, and stepping into the car in the evening after supper for a ten-mile trip to a nearby town to hold an evangelistic meeting. Perhaps we would drop off a boy or two on the way to pick up on the way home, thus getting in two meetings in the same evening.

We also plan to increase our social service for the people of the vicinity of the school. In this the Evangelistic and Medical Departments will cooperate. Not long ago I had the privilege of accompanying the school nurse on a pneumonia case in a cottage on the shore of Tokyo Bay. The Sanitarium hydrotherapy treatments brought the little baby patient a good night's rest and eventual recovery. I particularly enjoyed watching the school nurse give the grandmother of the home a drill in the process of reading a fever thermometer. I am sure that such visits as these should be multiplied. Prejudice against Christianity will be broken down.

One day the Farm and Evangelistic departments cooperated in a little bit of social service by threshing a neighbor farmer's grain with the school's simple threshing machine. Now the use of the flail is disappearing in this vicinity, and simple engines are relieving the farmers from much of their drudgery and increasing their income.

**6. Physical Practice.**—This include real, remunerative work in the following departments: Printing, Mimeo, Dairy, Farm, Horticulture, Poultry, Maintenance (repair and cleaning), Culinary, Home, Laundry, Medical, Tonsorial, Healthfood, Metalworking, Painting, and Woodworking. It will be noticed that many of these depart-

ments are service departments,—departments which do the work necessary to keep the school going. But all this is wholesome work and is all husbanded for the students. It helps them earn their way through school and gives them a good experience. No outside help is hired besides teachers, vocational superintendents, and students. Practically all the work on the school's thirty-five acre plant is done by the students,—building the school buildings and dwellings, raising the crops, milking the cows, cutting the lawns of the campus, cleaning the premises and buildings, doing the cooking, etcetera.

(To be Concluded)

### Living One's Religion

"To introduce Christ, our Saviour, to the Chinese farmer cannot be done by mere words. Certain adjustments of standards of living and attitudes towards the under-privileged are required of the messenger. Our standards of living, our attitudes towards others, and our unwillingness to come down to the place where the farmer is, are a stumbling block in making Jesus known. These make the farmer suspicious of us, and our message unacceptable to him. After all, Christ's own way is the only effective way for His followers to proclaim His Gospel. He taught the waiting crowd; He healed the sick; He fed the hungry; He drove away demons of all kinds; He lifted the loads of those heavily burdened; He befriended publicans and sinners; He drove away profiteering money changers; and, He championed the cause of the common people against their selfish rules, the Pharisees and Scribes; and finally He willingly gave His life on the cross. Are His followers doing the same today?

*The Chinese Recorder, Dec. 1935.*



An Uemura Family Group



1887—Nihon Kirsuto and Kumiai Committee on Union  
 Kanamori, Yokoi, Green, Imbrie, Uemura, Oshikawa,  
 Ebina, Matsuyama, Ibuka, Yoshioka.





Masahisa Uemura

# Growing Interest In Uemura's Life And Work

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S. H. WAINRIGHT

Death ends the career of most men, but it liberates and widens the influence of others. It has now been ten years since death removed Masahisa Uemura, noted pastor in Tokyo. There has been a deepening interest in him, in his life work and in his teaching, since he passed away. Convincing evidence of this is shown in a number of events. For example, already three biographies have been published, while a fourth is in preparation and is intended to be the authorized account of his life and ministry. Besides, Uemura's complete *Works*, in eight stout volumes, have been issued, the sale of which has been successful. Moreover, plans are now on foot, according to our information, to make the site in Tokyo which was the center of his activity and the location of the theological school he established, the base for the new and enlarged building for the Japan Theological School representing the Nihon Kirisuto Kyokwai or Church of Christ in Japan, the Church affiliated with two Presbyterian and two Reformed Missions working in this country.

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**Uemura Sensei no Omokage** by I. Urabe, Published by Arupa Co., Tokyo 1925, pp. 308 Price 1 yen, Introductions by S. H. Wainright, H. Kosaki and D. Tagawa.

**Uemura Sensei no Omoide** by S. Mitsumatsu, Published by Arupa Co., Tokyo, 1935, Pp. 316. Price 1.50 yen.

**Uemura Masahisa Den** by Rev. K. Aoyoshi, Published by the Kyobunkwan, Tokyo, 1935. Pp. 517 Price 2 yen. Introductions by K. Ibuka, H. Kosaki and Tamaki Uemura.

**Uemura Zenshu** Edited by Rev. K. Aoyoshi. Published by Uemura Zenshu Hankokwai, Tokyo, 1933, 8 volumes, pp. about 600 in each volume. Vol. I-II, Sermons; Vol. IV, Doctrines; Vol. V, the Church; Vol. VI, Published Writings; Vol. VII, Literature and Persons; Vol. VIII, Diaries, Letters, Miscellaneous.

How are we to explain the remarkable fertility of Mr. Uemura's life career? What is it that enables him thus to live on and thus to continue to be productive? Before venturing on an answer to this question, let us bring to mind a brief sketch of his ministry, in order that we may visualize the man and his activity.

Mr. Uemura's Christian life began with the opening of the Meiji era, with the beginning of the new and modernized Japan. He spent some years in Yokohama (1870-6), where he came under the guiding influence of Samuel R. Brown and James Ballagh. He began preaching in Tokyo at Shitaya and at the same time entered the Tokyo Itchi Shingakko, continuing his work at Shitaya for nearly ten years (1877-1886). Then his pastoral work takes root in Kojimachi, one of the best residential parts of Tokyo, first preaching in the house of Professor Eastlake and later in that of Saburo Shimada and then in the Itchi Bancho Church (1886-1906). These Churches were organized under the Mission of the Reformed Church of America. His congregation at Itchi Bancho put up a new building at Fujimicho, not far away and still in Kojimachi, where he continued his ministry until the end (1906-1925). This gives us a view of his continuous pastorate, in the capital city of the Empire, for an unbroken period of forty-eight years.

But we cannot think of Mr. Uemura in terms of his pastorate alone. That would leave out of account the wide scope of his activities. He was in demand on numerous occasions for sermons and addresses and in every part of the country. This work outside of Tokyo began early. He also made two trips abroad, both times to the United States and England. He and Dr. Ibuka were the first trustees of the Meiji Gakuin from the Japanese side. Later he became a teacher in the Meiji Gakuin. His resignation came about through objection on the part of certain missionaries in the field to his use of Clark's *Outlines of Theology*, as a textbook (1888-1903). His experience as a teacher in Meiji Gakuin blossomed out in an unexpected manner in the organization, next to his Church in Kojimachi, of the Tokyo Shingakusha, a theological school under his own



supervision.<sup>(1)</sup>

As early as 1880, another line of activity began which was to occupy an important place in his ministry. With Dr. H. Kosaki, Mr. W. Ukita and others, he had part in launching the *Rikugo Zasshi*, an influential magazine. In 1884 he published the *Shinri Ippan* the first of six different books of which he was the author.<sup>(2)</sup> His most important literary enterprise was undertaken in 1890, when he began publishing the *Fukuin Shuho*, a weekly church paper. This periodical was suspended by the government in 1891 and was resuscitated the same year under the name of *Fukuin Shimpō*, which itself was suspended in 1895, under the press law, after publishing 220 numbers. It was revived under the same name but beginning with issue No. 1 and is still issued. Mr. Uemura's purpose was to conduct this paper with the British Weekly as its model.

That we have preserved to us some five thousand pages of written material, consisting of sermons, addresses, contributed articles, letters, diary notes, and books, is sufficient to show the extent of his literary activity. To the Members of the Publication Committee, and to the General Editor, Mr. Aoyoshi, the public owes no small debt for making available so important a body of Christian literature. These *Works* are an asset to the Christian cause. One finds in them the reaction of an intelligent Japanese Christian, with profound insight, with wide knowledge of Western culture and with a fervent spirit, to the new age which dawned in 1868, when Japan first made up her mind to embrace the civilization of Europe and America. The particular nature of Mr. Uemura's reaction must be found through a perusal of his *Works*. He writes with vigor, and, contrary to traditional Japanese style, always in short sentences. He does not write with elegance, polish, eloquence, systematization or affectation.<sup>(3)</sup> It is not style that flows. He writes short, incisive

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(1) Afterward united with the Meiji Gakuin Theological School to form the Nihon Shin Gakko.

(2) The six titles are: *Shinri Ippan*, *Fukuin Doshi Ryubu*. *Shinko no Tomo*, *Reisei no Kiki*, *Inori no Seikatsu* and *Shinko no Seikatsu*.

(3) His *Shinri Ippan* is quite carefully planned.

sentences, with complete mastery of his own ideas. The ideas come forth naturally and as his own, though the greater part of his thinking is in terms of Christian and Western thought. There is a glow of earnestness running through. All that he says carries the note of positive conviction.

In order to understand his place, it must be recalled, that he was among the first to receive baptism, in the new period and was one of the group of young men who came into early contact with the first missionaries at Yokohama. His father was a *hatamoto*, an officer of high rank, under the Tokugawa feudalism, with his residence in Yedo and with a fixed emolument from the government. With the fall of feudalism, his father fell heir to the misfortunes of all those who had depend upon the feudal regime for support.

It is an ill wind that blows no one good. Poverty had left the Uemura family to what seemed a pitiless fate. But the winds were blowing toward a fair haven, though the sky was overcast and the sea was troubled and menacing. Out of the sufferings of the times, young Uemura, by a strange providence was thrown into the kindly arms of the Protestant Movement, just established in Japan. Here were Samuel R. Brown, James Ballagh, J. C. Hepburn and others into whose godly fellowship Uemura fell, with student comrades, such for example as Honda (later Bishop), Ibuka (later President of Meiji Gakuin), Sato (now Baron), Okuno, Oshikawa and others. The unemployment and hard times facing these youths was a general condition throughout the country. Foreign missionaries did a better work for them than to find employment. They led them to become the founders of the Church in Japan and many of them into the ministerial calling.

All who knew Mr. Uemura, and even those who have a knowledge of him only in his writings, are aware of his independence. He was a man of great personal force and independence of mind and his unusual ability, without reserve, was consecrated to Christ. The Fujimi Cho Church, the Tokyo Shingakusha and the Fukuin Shimpō were wielded by him with complete freedom. Was his ministry then without the principle of cooperation? In answer to this it is true

that he belonged to the Presbytery of the Nihon Kirisuto Kyokwai and had a part in the counsels of his own denomination. With this side of his career we have little knowledge. He was also a member of the numerous joint committees here in Tokyo, though as a matter of fact he manifested no great interest in committee meetings, much less in the exercise of indistinct powers. But he was catholic in spirit. He always consented to take part at gatherings of an inter-denominational nature. But cooperation takes on many forms. Besides this cordial attitude towards other bodies, and besides comradeship in his own denomination, cooperation had another sense as applied in his career. He associated men with himself in all that he undertook. But the structure he created resembled the business established by Henry Ford. He was master in the midst and was free. He did not suffer from men. He was not bound while supposed to be free. "The history of an original man," said Carlyle, "is always worth knowing." It is the free self-expression in Mr. Uemura's career that makes his life so interesting.

As regards the vitality of his ministry, a young Japanese pastor, some years ago, rather surprised me with a question about the elder ministers in the Japanese Churches. He asked, "Do you think that our Japanese Church Fathers understand evangelical Christianity?" He had no doubt of their zeal nor of their devotion to Christ. What he had in mind was, he explained, that the first Japanese Christians had found in Christianity a higher and more satisfying Confucianism; that is to say, a more definite conception of the Personality of God, a more adequate view of human relations, a more effective realization of the moral ideal through the influence of Christ, a higher code of honor than that of Bushido, emphasizing what is honorable before God rather than what is honorable before man. But have they, he went on to explain, interpreted Christianity as saving grace, by the Atonement of Christ, to those conscious of sin and with a desire to escape therefrom? In answer to this question raised, there is no record of any deep agony over sin in Mr. Uemura's career. He became a Christian while still a youth. There is nothing in his record corresponding to that of Tsurin Kanamori, who preached his great "Three



Hour Sermon" throughout Japan on the basis of an experience in which, he told me himself, he came to know the atoning work of Christ. This was when he returned to the faith in bitter tears, after having given up the ministry and passed into the dark shadows of scepticism, influenced to do so by reading Pfeiderer's *Philosophy of Religion*. Whatever may have been the experience of Mr. Uemura, he leaves no doubt in our minds as regards his adherence to Evangelical Christianity. Mr. Uemura discusses this question at length, under the title, "Evangelical Faith". He contends that there are differences to be found in the evangelical faith of different schools and communions among Protestants all of whom profess the evangelical form of Christianity. In a lengthy discussion he traverses the field of Protestantism and points out the shades of difference between Lutheran and Reformed Christianity and the various types of Evangelicalism in the Christianity of the English people, the faith in Scotland having characteristics of its own, usually designed by the word "moderation". Crossing over to the United States he finds "the greatest field of Evangelical Faith", thanks to the influence of Wesley and to men like Jonathan Edwards. "The beginning in Japan in 1872," says Mr. Uemura, "when the first Church was organized, was an overflow of the Evangelical Awakening in the United States into Japan. (Vol. IV, pp. 394-399) The organization of that congregation, he declares, was in consequence of the remarkable prayer meetings which began with the observance of the week of prayer but continued on. There were two baptized converts and nine more were added in consequence of the prayer meetings, making the organization possible. The revival in Yokohama was paralleled in other parts of Japan, in Sapporo, Hirosaki, Kumamoto and later in Oita. There were remarkable evidences of spiritual power in Yokohama.

Coming back to the question of the evangelical faith of the early Japanese leaders, the words of Mr. Uemura about Christ will make his position clear. He says.

"Christ was not only a Teacher. He was not only a Fore-runner in the life of faith. He was not only an Example for later generations to imitate. Nor

was His Revelation of God His one and only work. He made sacrifice of himself and thus made Atonement for the sins of men, delivered them from destruction and thus became their Saviour. It is thus that he revealed God. It is thus that He revealed the serious nature of man. And it was thus that He ruled the souls of men by the living power of love." (Vol. IV, Page 399)

"Evangelical Faith," he says in the very next sentence, "begins and ends in grace." Certainly, his mind was clear on the principle of the Christian Gospel.<sup>(1)</sup>

Mr. Uemura remarked that it would have been difficult for the "night to break" without the faith of the Gospel. This brings to mind the trying period of time through which the Christians passed in those early years. The first Church was organized in 1872. Foreign missionaries had been in Yokohama for a decade. In Mr. Uemura's writings, there is more than one reference to the patience and hope of the early missionaries. He speaks of them in terms of praise and in commendation of their devotion during those years of waiting, when they put in their time studying the language of Japan, teaching the English language to the Japanese, preparing dictionaries and translations. They toiled on believing that the "night would break".

Nor was the experience of the first Japanese preachers less trying. In contemplating the lengthened career of a Christian leader like Mr. Uemura, we should always take account of the ten years when he was pastor at Shitaya in Tokyo. It was typical of all the early pastorates of the Japanese. A small congregation, ten or fifteen in number, an indifferent or unfriendly environment, and the scantiest living on the remuneration they were able to receive. In Mr. Uemura's diary, he refers to the ten yen he had received as his monthly allowance with which to cover all living expenses. He had paid that much for his tuition at the Shubunkwan in Yokohama, a school established by the city and in which Samuel R. Brown taught

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(1) Both in the Report of the Osaka Missionary Conference in 1883 and Mr. Uemura's accounts this is made clear. Mr. Uemura says that "Without this evangelical faith, it would have been difficult for the night to break." He had in mind the adverse prejudices encountered in Japan.

him English. Every pilgrim, it seems, and not only the imaginary one pictured by John Bunyan, must first of all cross the Slough of Despond. The position of the Church today owes its existence to the fidelity of those days.

During the first quarter century of Protestantism in Japan evangelism was the ruling motive. The work has become specialized now. It is equipped with efficient weapons, though we sometimes feel the weight of the armor. Volume V of Uemura's *Works* is entitled "The Church". About forty of the short chapters, or one-fourth of the whole, are devoted to the discussion of evangelism. Among the many phases of this astonishing emphasis, one chapter is on "Strategy of Evangelism," written in the trying time in 1890. He bewails the indifference to the Macedonian Cry, silently voiced by the needs of the Japanese people. The obstacles he sees are in the "theological rough weather," in the "high seas of controversy," in the "darkening clouds of scepticism" and in the "blowing winds of heresy". But the inner state of the Church was more lamentable. "We do not receive the Holy Spirit. We are not constrained by the love of Christ. We are not rooted and grounded in faith. Our hope is weak and our love is meagre." (*Works*, Vol. V, pp. 27-28)

For lack of space, brief reference can only be given to some other phases. While we have shown (1) that Mr. Uemura was truly an evangelical Christian, yet his preaching covered a wide field of subjects and was rich in contents for edification. His sermon on "Christianity and Bushido" is rich in the information it gives about Japanese history and the place of Bushido in it, really the background of his own life, and is most edifying in the way he shows the fulfilment in Christianity. He was a "constant speaker and doer of Truth," to quote Carlyle again, and was "heroic, fruitful for his own Time, and for all Time and all Eternity." We have (2) in his writing probably the best and fullest and most penetrating interpretations of the spirit of Western culture to be found in Japanese. We have (3) in his writings numerous data valuable for biography and for an understanding of the Meiji Era. He was comprehensive (4) in the sense that he was not one-sided. The full Christian



tradition found support and intelligent interpretation in his ministry. Yet (5) he was strong in consequence of his self-imposed limitation, confining himself as he did to the calling of the Christian ministry. Again (6) he organized himself, he worked through institutions. Moreover (7) he documented himself, put his ministry on record. We have 245 of his published sermons. The record of his career is probably the most complete we shall have of any of the Japanese Church Fathers who were founders in this modern period. Mr. Uemura (8) reproduced himself in living disciples, whom he trained, not to mention the wider circle of fellow workers who felt the inspiration of his life. Finally (9), with recurrent emphasis, he cultivated the spirit of self-support in the Churches, though it is a mistake to infer he was lacking in broad sympathy and deep appreciation of what the Foreign Missionary Societies were doing for the upbuilding of the work in Japan.

The depth of reality in a life determines the length of the shadow it casts. Mr. Uemura's was a substantial reality. One cannot grow sentimental about him or his work. There is nothing spectacular in his career.

It is not the sudden burst of the cherry tree into blossom that fittingly symbolizes his life career or any part of it. We are reminded rather of the coming of the azalea, creeping slowly from beneath the tangle of green shrubs, until the steadily increasing glow changes the quiet scene into a subdued splendor.

# German-Speaking Evangelical Theology in Japan

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E. HESSEL

The dean of German systematic theology, Professor F. Kattenbusch, expressed in the preface of his review of modern German theology this hope: "I think the time is coming when we all shall really begin to learn from Luther."<sup>(1)</sup> Of course we have no good modern systematic review of Luther's theology, but still depend on the work done by the old opponent of Albrecht Ritschl, Theodosius Harnack, the father of Adolf Harnack in the middle of the Nineteenth Century, and on the more modern monographs written by Holl.

But, Professor Kattenbusch continues, "The development of our theology has reached now the stage of Calvin, in the work of Barth and his friends. The great man of Geneva (Calvin) is the best pupil Luther has ever found. But even Calvin did not completely understand the intentions of Luther. Therefore the latest development of modern theology (Barthianism) is only the last step before a really genuine renovation of Luther's interpretation of the Gospel, the "Evangelium" which is the prototype of our Church's name, "Evangelical."

These words were written at the end of 1926, just ten years ago, and I think that the retired professor has been correct in his prophecy so far as we can see in the midst of our conflict today. For the struggle of today in Germany and elsewhere is more than a controversy over the constitution or the freedom of the church in its administrative aspects. It is a struggle about the principles of the Christian Church, and this fight has to be fought out in every

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(1) F. Kattenbusch, *Die Deutsche evangelische Theologie seit Schleiermacher* 5. A. 1926.

country, race, and nation. No Protestant Church is excepted from the necessity of this fight, although many people do not see it and many do not take it very seriously.

It is an undeniable fact that the Revival of the German Church (perhaps the translation of "Confessional Movement" should be given by "Revival") is a revival coming from the side of a genuine renovation of the old reformers' theology which is used for a genuine interpretation of the gospel. And the new slogan "Back to the Bible" used nowadays looks old-fashioned enough to become hopeful for the future.

According to the request of the editor I shall try in the following to give a short review of the influence of German Theology (or better to say German-speaking Theology because so many of the most prominent are not now of German nationality) on Japanese theological thinking of today. It is a quite amazing fact that today German theology in certain theological seminaries of Japan finds more interest than English-speaking theology and it may be because the German-speaking theology of today is much nearer to the present-day and possible future problems of the Japanese Church. But more than the time bound problems the eternal problems of Christianity are felt and thought over nowadays, and therefore I write this article to give an outline for those among us who may be interested in reading German theological literature and in recognizing the problems with which we may be confronted even tomorrow in Japan. It may be that some will be disappointed not to find more "actual" and thrilling stories herein but we as German theologians prefer for the moment to prove that nothing is more needed today than "theological existence today"<sup>(2)</sup> just as Calvin thought is wise to write his "Institutio Religionis Christianae" in the midst of the persecution of his age and only to mention in the preface to the King of France that something was wrong in the way of the

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(2) "Theologische Existenz heute" is the name of a series of articles, sermons and lectures published by Barth, Thurneysen and some of their closest followers. It has published 35 numbers since 1933 which show most excellent clear insight in regard to the problems of today.



authorities. Calvin and the German theologians of today have the experience that the Church never should do anything else than to be obedient to the Lord and to preach the joyful message just when people are in despair, regardless of what the authorities, who cannot understand the action of the Living God, may do or say.

## I

The people of the postwar generation of Central Europe were under the pressure of the awful experience they had had in the trenches. No wonder that the whole life they lived was entirely changed in contrast to the old life they had lived before the war. So far I see that no American writer acknowledges the fact of this abrupt change between the two worlds of the old prewar age and the postwar age. Only a few English writers do so. But in Central Europe, the whole literature of philosophy and theology and even the history of arts, all the "Geistes—wissenschaften," have really changed in the age after the war. In the following I give first a short sketch of the development of German speaking systematic theology since 1919 to get a basis for the description of the influence and importance of the German theology in Japan.

Three groups of systematic theology are clearly to be distinguished in the said periods:

(a) The New Speculative School: Karl Heim the well known systematician of Tübingen University is the leader of this group. He starts in the prewar age with a small book which is showing the "Weltanschauung of the Bible." But in the postwar period with its longing for authoritative leadership and the necessity of getting insights into the ontological, psychological and philosophical backgrounds, he really becomes the leader of a whole generation of young theologians who try to combine modern philosophy and a sort of Biblical, even fundamentalistic, insight. Heim is a marvellous interpreter of modern philosophy and science. He reads every book, makes an excerpt in his lectures, thinks it "through" and always finds useful help for the much needed apologetic efforts he gives in every lecture and every sermon.

On the other hand he is always on the compromising trend, he is always in danger of falling into the holes of speculation and it is no miracle that this man just has finished a tour through the United States where he tried to apologize for the Hitler regime and all the problems of present-day German church trouble. His theology is entirely "Christo-centric". He tries to find a relationship to the personal Christ who must lead us in spirit and prayer. He himself is of strong religious conviction but his critics call his system "a Pantheism in the meaning of a Pan-christism". He always is inclined to the most modern philosophy, e. g., ten years ago for Spengler's "World Fate" and today for Heidegger's "Time and Essence." As he is an extremely interesting lecturer his classes at Tübingen are usually overcrowded.

Besides Heim there is a group of speculative systematicians who follow the new Idealism of the philosophers Cohen and Natrop and the prewar theologians Tröltzsch and Herrmann. Bornhassen who died two years ago and Brunstäd who is now one of the Nazi theologians are the more important names of this group.

More influenced by the religious-socialist trend, P. Tillich is a quite important figure of the speculative group. Changing from a pastor to a professor of philosophy, he had to flee from present-day Germany and lectures now in the U. S. A. His term of "Kairos," his conception of "Endlichkeit filled with Unendlichkeit" is at least the most interesting and perhaps also the most independent construction of speculative theology today.

(b) A second not very much developed but very important group of present-day German speaking theology is the religious-socialist group which partly has been changed to the national socialist Christian group of today. Their forefathers were the Swiss religious Socialists Kutter and Ragaz, they had their "practical" predecessors in the Blumhardts and they have in Wünsch and even Brunstäd some hopeful beginnings for this much neglected trend. But the most active Piper even had to

go abroad after 1935 and so did Siegmund-Schultz, the marvellous leader of the Berlin Settlement. This school therefore is perhaps becoming an "English-speaking group" of German theology! And the "Social Gospel" people of America may find them very acceptable!

(c) The third group is a Biblical one. To them belongs after such important predecessors as Schlatter, the whole Barthian group. Their start was made from the Bible. Barth's commentary on the Letter to the Romans, as he told us often in his lectures, was written after a new "meeting" with the Bible, i. e., a new understanding of its importance and ability to answer our modern problems. After a couple of years Barth was told by Prof. Müller-Erlangen that his new insights were those of Calvin mostly and therefore the turn to the old classical theology: Calvin, Luther, Anselm, Augustine, Thomas, the Protestant Orthodoxy of 16th Century and the reaction against Schleiermacher, Ritschl and the modern Religious Psychologists. The studies at present are centered around "Dogmatics", i. e., the interpretation of the old dogma and the experiments to find a new adequate formula for our time in the line of the Reformation insights. This group is by far the most hopeful one, the whole younger clergy of Germany being influenced by it. The German churches' fight for their freedom is entirely led by these brave young theologians, although Barth himself was expelled from Germany and lectures now at Basel, Switzerland. With him is only Thurneysen now, Gogarten having turned "Nazi" because of being a Lutheran and Brunner becoming an advocate of a mixture of Oxford Movement and Ritschlianism which seems very popular. Scholars in Germany are doing their bit and we hope that this movement will never cease to fight for a reformation of the church, head and body, in all countries.

Of course there are still a number of Religious Psychologists in Germany of whom Wobbermin may be called the outstanding figure. Historians are still influenced by Adolf Harnack, and Schleiermacher has a large number of disciples. All these groups are now mostly



fighting against the Barthians and therefore more or less joined to the "German Christians", the Nazi movement inside the church, which was the reason and starting point of the present-day conflict. They have no really spiritual power so far, but it seems probable that group A, the Speculative Movement, may join them wholesale in the near future, and then the struggle may be fought on a more spiritual basis than now, when imprisonments, salary cuts, dismissals, and closed church-doors guarded by police seem the only 'spiritual' weapon the Nazi church has to show the world.

## II

Seen from this present-day background we find several interesting items in the use our Japanese brethren made of the German theology. The two bibliographies at the end of this article will help us to see the influence German speaking theology had and has on Japanese theology:

(a) The most striking and strongest influence exerted by German theology was some 30 or 40 years ago when so-called "Liberalism" entered Japan, i. e., when the first "scientific forms" of historical criticism became known. The translation of Bousset, Harnack, Heinrici, Pfeiderer, Tröltsch, Wellhausen are in this line. But there is a difference between present-day German and present-day Japanese theology: The "liberal" trend of theology seems much more alive still in Japan since it has combined with American and English theological-historical research. It is very interesting that the most important books of Harnack and Pfeiderer were translated a second time quite recently and the work of Dibelius is efficiently interpreted and developed by Professor Yamaya who, besides being a translator, is now publishing very important commentaries of the NT which are following this school of Dibelius, who may be called a combination of historical radicalism with the speculative group.

(b) From the more modern groups the Religious Psychologists seem favored by our Japanese friends, as there exist a few translations of Heiler, Otto and Wobbermin. Also Tröltsch, who

has his biggest influence as a sociologist abroad, is translated into Japanese mostly as representative of Religious philosophy and psychology.

(c) Very strongly developed is the influence of the speculative theology. Beginning with Schleiermacher, whose influence is seen by the big following he has among the philosophers of Japan, far more than in the few translations, it is no surprise that Heim has found his translators and that Wilhelm Herrmann and K. Stange as well as Ad. Deissmann are interpreted and translated.

(d) But in recent years these former translations and their influence has been nearly eliminated by the big phenomenon of the Japanese "*Kiki no shingaku*" the youngest child of the so-called "Barthian" movement. As a matter of fact in some theological schools of Japan the interest in the development of theology is entirely continental, which here means "Dialektik." Thus the translations have been numerous more than those of any other group except the old Liberalism, but no fundamental book either of Barth or Brunner has been translated. But the books are read in German now, whole faculties or a majority of the instructors turn "Barthian"; students find it important to have study groups about newly issued books; the influence is felt everywhere even in the All Japan Annual Conference and in the *Nenkais* of nearly every denomination. The "Barthians" are said to be less sympathetic persons than Barth himself and that is doubtless true, even in Germany. But there is the one great hope: that now really our Japanese theologians will start theological thinking of their own, going back to the real basis of the Church, the Holy Scriptures, and to the great interpreters: Luther, Calvin, etc. It is therefore in consequence of this movement that new translations of Luther are appearing, Calvin's "Institutio" has been translated and is widely read. The danger with this sudden popularity of the "*Kiki no shingaku*" is of course that it may disappear suddenly if some turn comes. The next few years will determine that. But because the Japanese *kimochi* is always inclined to compromise, it is not certain, whether the "Bar-

thians" will continue and succeed.

German speaking theology in Japan is of course only one influence among others. It is useless to say that this or that theologian is influenced by the German theology only. If I am mentioning a few names now it is only a very sporadic insight and impression I got from my connection with several professors and theological students. German theology has influenced a great deal the following theological thinkers:

- a) of the Schleiermacher type: Profs. Hatano, Ishiwara, Otsuka.
- b) of the historical type: Profs. Yamaya, Ariga, or formally, Ebina and Kozaki.
- c) of the older Biblical type: Uchimura, Uemura, Prof. Takakura.
- d) of the Barthian type: Profs. Takamura, Uwoki, Kuwada.

We cannot tell how the development will go. The Japanese church thus far has always imported theology from abroad. It is the future task to build up an original Japanese type of theology and we hope that younger men such as P. Hasegawa, P. Hagii, P. Hashimoto, P. Akaiwa, Takizawa, and T. Matsuo will be men who can do their bit in the future, besides the large number of hopeful young scholars who are studying and trying their best to prove their "theological existence today" also in Japan.

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Note: A valuable list of German theological works, translated into Japanese, had to be omitted because of lack of space, but will be printed in the summer number of the Quarterly.



## More Glimpses Of Christian Health Work

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In this number of the Quarterly we continue our survey of Christian health work in Japan by presenting accounts of work in three needy city neighborhoods and in one rural community. The Asakusa Kaikan in Asakusa Ward, Tokyo, is conducted by the United Christian Missionary Society, the Kobokwan Settlement is maintained by the foreign section of the Japanese W.C.T.U. in Mukojima Ward, Tokyo, the Misaki Kaikan, is a Baptist institution in Kanda, with a branch in Fukagawa, Tokyo. The exceedingly interesting work in training volunteer workers for rural village health projects, which Miss McLeod describes, is carried on by the Mission of the United Church in Canada.

### ASAKUSA KAIKAN

Year before last, on a freezing cold night in late December, a laboring man with a feverish face and hacking cough came staggering into the waiting room of the Asakusa Kaikan clinic. When he was seated before the physician and his rough workman's coat removed, several old newspapers fell from his chest and back, revealing a pale, thin, undernourished body. Crushed, as it were, by sickness and unemployment, this comparatively young man had come to draw his last breath at the Kaikan.

But this pitiful case is only one example of the constant stream that comes seeking aid: a man who cannot afford to cease working even though he has a broken wrist; a tubercular patient who bears a grudge against the charity hospital because it is already full; an elderly laborer with a broken rib, who comes for treatment only



A Community Clinic at the Fukagawa Christian Center.



Day Nursery at Furuichiba, Yamanashi Prefecture.



Day Nursery children at afternoon nap



Buying rice



Year-end Clinic



Weekly Clinic

At the Kobokan Settlement



after his injury has begun to suppurate. To all such, as well as to the thousands of unattached laborers who find transient lodgings in the nearly 200 doss houses of the neighborhood, and to the crowded dwellers in cheap tenements, the Asakusa Kaikan is busy night and day exemplifying Christ's command to heal the sick.

East Tokyo, especially the north-east portion of Asakusa Ku which was formerly a part of Tokyo Prefecture, is inhabited by people who were for the most part left behind in the advance of new and greater Tokyo. Today, the streets and buildings have changed but the people are much the same as before the great earthquake. Back in 1919 Rev. Fred E. Hagin, a missionary of the Churches of Christ with a great sympathetic heart and a passion for saving the distressed, and Professor Shoichi Imamura, at that time Secretary of the National Sunday School Association of Japan, found out through a thorough investigation that in this particular section there was not even one evangelistic agency or institution for the relief of the poor. They were thoroughly convinced that such a place as this constituted the greatest call for service.

Mr. Hagin had just returned from America where he had been successful in raising a considerable sum of money,—some \$50,000.00,—for the establishment of a social service institute. He in addition, secured substantial gifts from Marquis Okuma and Prince Konoe, believing that the Japanese people also should be enlisted in the support of such an institution. That the general location of the work should be this outer section of Asakusa was soon decided upon, but the discovery of a suitable building, the selection of workers, the getting together of equipment, and the usual problems inseparable from opening of a new work demanded many hours of painstaking consideration. It had been decided at the beginning to start the work in rented quarters in order to try out various phases of service before building a permanent plant.

But under the guiding hand of the Great Physician a place unusually well suited to the needs of the work was found, and in July, 1920, the Asakusa Kaikan came into existence in an old 'yose' or story-teller's hall just to the north-east of the famous Yoshiwara.

From the beginning a clinic and dispensary were important features of the work. A doctor and a dentist were secured to give certain hours to the Institute. But the work was no more than well under way when the whole project was wiped out in the great fire of September 1, 1923, and it seemed that all had been lost.

The Asakusa Kaikan fared well, however, in the reconstruction that followed the quake, and through the assistance and appropriations granted by the Department of Home Affairs, Tokyo City, and Tokyo Prefecture, and relief from abroad in the way of building materials, a semi-permanent, two-storied building was realized after a few months. Much of this success was due to the untiring efforts of Mr. Imamura who, though carrying a heavy administrative load in the Sunday School Association, gave his time unstintingly to get the Kaikan again on its feet. The building, with its equipment, secured by these gifts, has served the Kaikan until this day.

The new building erected in 1924 made it possible to enlarge the equipment for clinic and dispensary and thus serve the neighborhood with greater efficiency. Just at this time,—it seemed altogether providential,—it became possible for the Kaikan to secure the services of Dr. Takeo Sato, the present physician in charge of the medical work. Dr. Sato was a Sendai man, a member of the Christian Kyokai of that city. He had been a ship's doctor of the Nippon Yusen Kaisha for several years, but at this time had established his own practise in Tokyo. He had long had the earnest desire to give some time in professional service to the poor and needy. The committee in charge of the Kaikan believed that he was just the right person to call for this work, and so it has proved to be. Dr. Sato visits the Kaikan every evening and conducts a clinic, examining thousands in the course of a year, and he does it all in the name and for the sake of the great Healer.

Dr. Sato is now assisted by a visiting nurse, Miss Ishitari, who calls regularly in the homes of the neighborhood, seeking out the sick in the poor tenements and cheap rooming houses, who are not able to visit the clinic. She has had several years of experience in Christian social work and is very efficient. She is also a trained

'sanba' or midwife, and in this work especially has she been a blessing to the poor. Her services are given without charge, thus removing a burden of expense which poor families find hard to bear at such a time.

The patients both in and out of the clinic are increasing in number year by year as the work becomes established and wins the confidence of the people. From April, 1934, to March, 1935, 13,693 treatments were given at the clinic. Of this number 8,236 were free. In the remaining nine months of 1935 the treatments totaled 13,869, an increase of 25 percent. The special medical work carried on at the end of the year has become an established feature of the service. During ten days at the end of 1935, 2,000 treatments were given. An assistant doctor and nurse were called to help in this work. Her Imperial Majesty, The Empress, annually makes a special donation for such work for the poor and needy. As noted above many free treatments are given, but where the patient is able to pay, a small charge for medicines is made. The maximum charge for one day's portion is 5 sen. For this same portion an ordinary practitioner would ask 25 sen, and doctors working in poor neighborhoods would charge 10 sen. In this way the Kaikan helps to lift the burden of medical care. While the figures may seem insignificant, one must remember that the daily income of many families from which the patients come is no more than 80 sen.

One phase of the medical work of the Asakusa Kaikan which has a far-reaching effect is the attention given to the health of the 100 children and more who attend the Day Nursery of the Institute, and to the boys and girls of the night classes. Regular medical examinations are given to these pupils and they are taught habits of health and hygiene. The Kaikan mothers are also given instruction in the care of their children and in preventive medicine.

The Asakusa Kaikan takes into consideration that illness often arises from poverty and unemployment or from worry over personal problems. As a preventive measure a personal affairs clinic has been carried on for some time. These personal conferences and meetings have helped many people, bringing them comfort, a more



courageous outlook on life, and frequently remunerative employment. The consolation of the Gospel message is continually offered to the people by the Director of the Kaikan, Rev. S. Suzuka, and his assistant, Rev. S. Endo. And thus spiritual healing as well as physical is summoned to meet the needs of many who are down and out, without courage or hope. ,

A new feature of the medical work of the institution, which is just now being got under way, is the Josan Kumiai or a Co-operative for providing financial aid when children are born. The expectant mother becomes a member of the co-operative, pays a fee of 30 sen a month for ten months and thus accumulates Yen 3.00 which is sufficient to pay the usual expenses of accouchement. The object of the co-operative is to get the mothers of the neighborhood to join in assisting each other in this way. When sufficiently developed it is believed such an organization will be able to bring welcome aid to many homes in this poor district.

Just recently the Asakusa Kaikan received the assurance that it would be able to secure a new and modern building to take the place of the present quarters. Some Yen 60,000.00 of the original fund collected by Mr. Hagin will be used to erect a permanent plant. It is proposed to raise the fund for a lot here in Japan, the amount being placed at Yen 30,000, thus carrying out Mr. Hagin's original idea of joint support for the institution. When this new building is realized it is expected that a few beds can be provided for the sick or at least for expectant mothers, and that an ever widening medical service can be made possible for the people of north Asakusa.

R. D. McCOY

## HEALTH AND CLINIC WORK AT THE KOBOKWAN SETTLEMENT

From the very beginning of this Settlement as carried on by the Kwanto Circle of the W.C.T.U. great stress was laid upon looking after the health of those living in the immediate neighborhood. The Board of Directors has always been most appreciative of the part that St. Luke's Hospital physicians and nurses have taken in helping the work. Many men, women, and children have visited the weekly Clinic as carried on by them, and the actual help received during all these years is hard to calculate.

We are also deeply grateful for the intensive Clinical work that an organization called the *Kanshoshi Rengo Saimatsu Muryo Shinryo* has carried on for a number of years at the close of each year.

In Dec. 1930 St. Luke's Hospital held the first ten days' Clinic at the close of the year with splendid results. Since then the above organization has carried on an intensive Clinic for ten days at the close of the year four times. The origin of this Society is the *Saisenkwai*, an organization for special Clinic work grown out of the Meiji Memorial Fund. This organization holds regular clinics in many places throughout the city of Tokyo all the year around. A number of newspapers have also become interested and carry on some work in the city. At the end of the year all these different organizations unite so as to hold ten days' intensive clinical work in parts of the city where they do not have regular stations.

The work at the Kobokwan has usually been done under the supervision of the Maiyu Newspaper, although one year the Nichi Nichi was responsible for it. It is really quite remarkable that there is such a deep interest in this kind of work for the poor and helpless.

A report of the work of the last intensive Clinic as carried on at the Kobokwan for ten days beginning with Dec. 18th and closing on Dec. 27th 1935 may suffice to impart a proper understanding of the importance and blessing of such work. The hours for the Clinic were from five to eight P.M. during which time new patients were admitted. The work continued every evening until 9.30 for the ten

days. A certain group of doctors and nurses came every evening, and specialists for special diseases on different nights.

During those ten days no less than 1059 women and 758 men, all new cases were admitted, and those who received treatment or medicine during the ten days numbered 5534 or 553 a day. It is said that at least 67 of these intensive Clinics for ten days are carried on throughout the city, although some of them may belong to the regular stations. Provision is also made to take care of patients who may need special hospital service, and no less than 35 hospitals unite with these organizations to take in such patients for these ten days, and if there is reason for prolongation of time it is extended without expense. Druggists too, unite in giving special rates on medicines for a certain number of days even after the ten days of special clinic.

That her Majesty, the Empress makes a large donation to help defray the expenses of this work, has been reported, and if it were not for this help such extensive work could never be done, and hundreds, nay thousands of homes would have to continue without the comfort and healing which comes to them through these intensive Clinics at the close of the year.

There is no need for comment, but those closely connected with the work have expressed a desire that this intensive clinical work might be carried on, not only once for ten days at the close of the year, but at least once in three months.

We feel that the foregoing report and figures are a revelation to many of us as to the actual need for physical healing among a class of people who are unable to care for their bodies unless somebody make it possible to get the necessary help without cost. It is for this reason that the Kobokwan staff, while most grateful for a Clinic one day in the week, longs for a daily clinic so as to reach out and help a larger number of suffering human beings.

Hopes for a daily clinic are arising, and we believe that the necessary funds will be forthcoming before long, and these hopes will be realized.

SUSAN BAUERNFEIND



## HEALTH WORK OF THE MISAKI KAIKWAN

Convinced that the ministry of healing is an integral part of a full-rounded Christian program, the Tokyo Misaki Tabernacle conducts a Medical Dispensary and Children's Clinic at its main building in Kanda and another at its Christian Social Center in Fukagawa Ward.

These two medical units are staffed by four physicians and three nurses. During 1935 a total of 23,372 treatments were given. 3789 different people were served. 34,840 packages of medicine were prepared and dispensed.

Of the above treatments 8100 were free and the necessary medicine was also provided without charge. For the remaining 15,272 treatments there was a nominal charge and the medicine was provided at cost.

### Preventive Medicine.

These medical units place heavy emphasis on preventive medicine. At stated periods community clinics are held, at which all the people in our neighbourhood are encouraged to be medically examined and avail themselves of medical advice regarding preventive measures necessary for improved health or to ward off threatening disease.

Recently special children's clinics were held in the interests of the anti-tuberculosis campaign. Undernourishment and unsanitary living conditions lift the average of infected children in our Fukagawa community to ten percent of those examined. When a child is found to have tuberculous tendencies the parents are informed and instructed as to remedies and preventive measures.

When epidemics of contagious diseases threaten our area special clinics are held for preventive treatments and inoculations.

This program of preventive medicine is carried out without charge to the individual or the community. We consider this our contribution to the health and happiness of the community of which we are a part.

### Cooperative Medicine.

In carrying forward this program of preventive medicine we cooperate closely with other community agencies. When epidemics threaten the spread of infectious diseases the District Committee notifies each household of the necessity of vaccination or inoculation and designates our dispensary as its medical center. The vaccine or serum is provided by the local authorities. We provide the equipment, the nurses, the doctors and the service.

Each year-end Her Imperial Majesty the Empress makes a special contribution to the City of Tokyo for the holding of year-end free clinics for a period of ten days and nights. Our Fukagawa Christian Center Dispensary is designated as one of a chain of hospitals and clinics among which this gracious gift is apportioned, and during that ten day period about 2000 treatments are given and 5000 portions of medicine are provided without any charge to the recipients. This Imperial gift covers the cost of medicines and extra incidentals connected with this ten day clinic.

The Fukagawa Christian Center Dispensary is also one of the medical units cooperating with the government in its Health Insurance system. This Health Insurance System applies, however, only to workers employed in factories operating under the factory law and to miners working in mines operating under the mining law.

In this system the Government provides funds at the ratio of 1/10, the employer 1/2 and the employee 3/100. In case of necessity the employer has to make up the difference.

The Government designates the doctors, dispensaries and the hospitals where those insured may go for treatment. This system provides 10 sen a day for medicine and 10 sen a day for treatment during the period of illness. In case of a minor operation 50 sen is allowed. There are also provisions under the system for home treatment, for hospitalization, for child-birth and for funeral expenses. The allowance, however, in each case is very meagre.

However, the funds available under this Government Health Insurance System are limited. Therefore the figures given above are

only tentative standards. In case there are funds the amounts indicated above are provided. If the funds run short relief is provided on such a percentage as the funds in hand permit, and the doctor, dispensary or hospital which honored the Government's ticket and rendered the service must contribute the difference.

WILLIAM AXLING

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## RURAL EVANGELISM IN PRACTICE

The word "rural" in the expression "rural evangelism", so much on our lips, these days, refers to villages divided as they are in Japan into many hamlets, rather even than to small towns. And the word "evangelism," we like to think, means not only preaching and teaching the gospel but giving the gospel, as Jesus gave it to the people, going about doing good, healing and helping all who came to Him.

Ever since missionaries have been in Japan there has been preaching and teaching in rural areas, but our present emphasis is on a side of evangelism which is not in any way a substitute for preaching and teaching, but shall we say, a demonstration of the truths taught. We preach "love one another", "Jesus loved the children." Then, when we hear that hundreds of children die every year from accident or disease because of unavoidable neglect during the busy season of silk worm care and of rice planting, we need to demonstrate those teachings of love by providing care for some of these little children in day nurseries, we need to cooperate with Christians in the villages, and with the prefectural officials in their general improvement programs, especially in health programs.

The following is an account of how we are making a beginning in Yamanashi Prefecture in demonstrating along these two lines:

Several years ago Mr. Masazaki, the well-known Christian



social worker, was in Kofu teaching in our Rural Gospel School. One day, at our table, he made the statement that many children were drowned or died of neglect during the busy season in every spring. The number he mentioned shocked us into a desire for immediate action. We asked him what we could do to help. He suggested that we gather some girls from nearby villages and give them instruction so that they could carry on day nurseries in their own villages. This seemed to be something very practical. We thought that even a few lives might thus be saved and that the care and instruction given during the time of the day nursery might mean *happier* and healthier lives for the children of the villages.

But thinking about such a training course brought to us the realization that we did not know much about country children, or what a day nursery training course should be, so we decided first to open a day nursery or two, and then, from the experience gained, we could arrange a training course which would be practical. Thus we made our first venture. Two Christian men offered help with such a project in their small town. The place provided was an unused motor-bus shed, with a shadeless yard for a playground. A rough board floor was put in part of the shed for a play room. We secured two young women to take charge. One was a college graduate eager for such service, and the other an elder sister of many brothers and sisters, a very practical training for day nursery work. The building and arrangements were crude and opposition to this Christian effort was expressed by some of the playground equipment being broken up. However this kind of opposition soon ceased when it was seen that these young women were giving such untiring, unselfish service for these little children.

From this experiment we learned many useful lessons about day nurseries and what kind of training young women would need to carry on such work. One important lesson was that we must have volunteer workers; salaries made the work too expensive.

The next spring we were ready to hold a training institute. We talked the matter over with several Christian young women, consulted with the head of the social service department of the prefec-

tural office and sent announcements to a number of Young Women's Associations and to graduates of our Christian schools. The response was gratifying as thirty-two young women came. An expert and her assistant from Tokyo, with the assistance of the experienced head teacher of our kindergarten, put on a very intensive, practical program. During the three busy days of the institute, besides the lectures on day nursery technique, the girls learned enough songs, games and stories to use during the whole time of the day nursery, from twenty to thirty days.

From this group we were able to secure several leaders and helpers for the five day nurseries we opened that year in June. Since the second year we have been able to secure enough volunteer workers from among the Christian young women of our church, with the help of the women evangelists, to carry on several day nurseries each year. In one instance, a Christian farmer family made the centre of the enterprise. These friends asked for it but found the village school principal opposed to the Christian influence. No building could be secured but we put up a large tent loaned by the church, and there three teachers took care of twenty-five children who gathered very day. The teachers boarded in the home of this Christian whose wife accepted this extra work and responsibility in addition to her work in the fields from daylight to dark, as her share in this Christian service. In a short time the village people and even the school principal realized that this was a real work of love for the children, not for gain, and expressed their appreciation very strongly on the closing day. Indeed we usually hear on the last day of the day nursery when mothers gather, "for the first time we have known what it is to work in the fields without anxiety about our little ones."

These day nursery leaders are very watchful over the health of the children. Last year one child was found to have a temperature. The teacher took him home and advised a visit to the doctor. It proved to be diphtheria and by the prompt attention of the teacher, the child's life was no doubt saved. A morning and afternoon lunch is provided and the daily nap is usually a part of the routine.

Our kindergarten teachers are asked every year by the prefectural office to help in the nursery institutes held in remote villages. The primary school teachers and the young women of these villages attend and then are ready to conduct the day nurseries in their own districts themselves.

In all our kindergarten and village work we see very plainly how much health education is needed, including a knowledge of the preparation of wholesome food for the children. Here again is an opportunity which we are trying to meet in a small way. One of the foreign teachers at our mission girls' school had some study with Dr. Saeki. She, with a trained Japanese teacher, has held institutes in health cooking in seven country places. They taught the preparation of children's lunches, economical and palatable use of vegetables and the making of Dr. Saeki's health bread. They used only such things as could be obtained in the village where the institute was held. Mothers have said at these meetings, "we never thought it was necessary to vary the daily lunch or try to make a vegetable more palatable by different cooking."

Recently we went to a small hamlet for a cooking lesson. We rode as far as a taxi could take us and then had a long climb up a slippery, muddy, snowy mountain path. The institute was held in a temple. When we arrived no one was in sight, but our guide sounded the temple ball and soon the young men of the village began to gather. They went back to the village to get the materials needed for the lessons. I noticed one young man come with four eggs in his hand, another with a bunch of onions, and in this way the materials were gathered. The second sounding of the bell brought the women. It was a real family party of old and young, men and women and the children, of course. All were interested in the teaching, and also in the eating of the food prepared.

One especially interesting feature of this particular occasion was that the Japanese teacher was not the trained teacher (who was ill that day) but a woman of the church who is skilled in the preparation of wholesome food. She was pressed into service after many assertions of her inability to teach such a class. However her



practical knowledge made it easy for her to prepare, from the limited supplies available, a very delicious dinner.

To deal more definitely with the health problem, we had a nurse and mother-craft expert with us for a week. She held clinics for mothers, babies, and small children, in five places, lecturing on health and foods and demonstrating in the care of babies.

We are now planning to extend this work by having a nurse from St. Luke's International Medical Centre to act as traveling nurse in the prefecture for four months. We have a list of one hundred and twenty villages where there is no doctor. By consultation with the social service department of the prefecture we want to choose about eight of the most needy of these villages and have our nurse spend a week in each, giving the help most suited to their needs. Our women evangelists will accompany the nurse and we hope they may be able to do some follow up work with Christian literature and personal work. We look forward to the time when a traveling nurse will be a regular member of our staff giving all her time to this work in cooperation with the women evangelists.

ANNA O. McLEOD

## News from Christian Japan

**The Kagawa Rural Evangelism Fund:** Considerable discussion both in Japan and abroad has been aroused by the decision of the Foreign Missions Conference of North America to appeal to the home agencies for raising a fund to make possible the erection of one-thousand rural chapels in Japan during the next ten years. The decision came as a result of an appeal made by Dr. Kagawa at the Asbury Park meeting of the Foreign Missions Conference which was held on January 8th. The proposal, if consent of at least five mission boards is secured, is to raise the sum of \$280,000 gold by appeals made by a promoting executive secretary along the course of Dr. Kagawa's tour of North America. The fund is to be known abroad as the Kagawa Fund and as the Rural Evangelism Fund in Japan. The plan to erect one thousand chapels has been considerably modified to include the use of 20 per-cent of the fund's receipts up to \$25,000, in starting the proposed Rural Training Institute in Japan. The word chapel in the original proposal is interpreted to mean rural centers from which gospel schools may be conducted and community service carried on.

**Christian Members of the Imperial Diet:** The results of the recent election for members of the House of Representatives were especially significant to Christians from two standpoints: The candidates of the proletarian parties made a spectacular advance, twenty-four in all being returned, making the labor group a real third party. The other point was the comparatively large number of Christian candidates who were elected, many of them being members of the proletarian parties. The National Christian Council Bulletin reports the following as being "either Christians or with Christian connections": Messrs. Daikichiro Tagawa (Independent), Yukio Ozaki (Ind.), Isō Abe (Social Mass), Bunji Suzuki (Soc. Mass), Tetsu Katayama (Soc. Mass), S. Uchigasaki, (Minseito), Yusuke Tsurumi (Min.), Ryutaro Nagai (Min.), T. Oshima, Y. Furuya (Soc. Dem.), K. Nishimura, T. Miura, Mottojiro Sugiyama (Soc. Mass), J. Kawakami (Soc. Mass), S. Matsuyama (Seiyukai), G. Yamamasa (Kokumin Domei), J. Hoshijima (Seiyukai), J. Kasai, and K. Oyama (Min.)

**“Hawaii-Kan” for Doshisha:** The year 1936 marks the twenty-fifth anniversary of the Friend Peace Scholarship movement, carried on from Honolulu. In the original stages of the plan, Japanese students were invited to Hawaii to pursue their studies, but more recently students have been sent from Hawaii to Japan or China, several coming to Doshisha to act as student instructors. The work has been largely inspired by Mr. Theodore Richards. The latest step in this worthy movement of international understanding was the endowment of a building at Doshisha University, to be known as Hawaii Hall, the investment representing \$71,000, with provision for perpetual upkeep.

**Bible Circulation:** The American Bible Society and the British and Foreign Bible Society report the following sales of Scriptures for the year 1935:

	Bibles	Testaments	Portions	Total
A. B. S. ....	11,520	43,604	682,436	737,560
B. F. B. S. ....	9,027	64,087	435,796	508,910
Totals .....	20,547	107,691	1,118,222	1,246,470

**Christian Influence in Government Circles:** The death of three well-known public men recently called attention again to the large influence Christianity has played in the lives of Japanese statesmen. Viscount Makoto Saito, Lord Privy Seal, and Viscount Korekiyo Takahashi, the Foreign Minister, both of whom perished in the February 26th Incident, were friendly supporters of Christianity. Viscount and Viscountess Saito in many ways showed their interest in the spread of the gospel in this country. Foreign Minister Takahashi, although an early Christian convert and a “disciple” of Dr. Verbeck, did not maintain any connection with organized Christianity. He is said to have kept up his Bible reading, however, and was friendly toward the Christian movement. Both of these statesmen were buried according to Buddhist rites. Count Yasuya Uchida, however, who died on March 12th, had a Christian funeral. Services, attended by about seven hundred persons, including the members of the Cabinet and Imperial representatives, were held at the Aoyama Gakuin auditorium, ministers of the Holiness Church being in charge. Count Uchida is remembered as the only member of the famed “Kumamoto Band” who became a statesman. He was once Acting-Premier and on four occasions, Foreign Minister.

**Y.W.C.A. Secretary Travels Abroad:** Miss Koto Yamamoto, Sec-



retary of the Japan National Y. W. C. A., left on February 22nd for the United States to study the Associations in that country. She will attend the National Conference of the Association, which will be held in Colorado in May, and return to Japan in September.

**W. C. T. U. Jubilee:** The Japanese W. C. T. U. (Fujin Kyofukwai) one of the most effective and aggressive women's organizations in Japan, as well as one of the first, celebrated its Fiftieth Anniversary this month (April.) At the Kyoto Convention, the note of "Jubilee" was that which was most sounded in the program.

**Dr. Chiba's Retirement:** Dr. Yugoro Chiba, the retiring president of Kanto Gakuin, the Baptist institution in Yokohama, presided at his final commencement ceremony in March of this year. From the new school year, Rev. T. Sakata will succeed Dr. Chiba as president of the institution.

**Special Evangelistic Campaign in Formosa:** The Presbyterian Church of Northern Taiwan has inaugurated a three year special campaign among all of its churches, under local leaders. The objects of the campaign are "Revival of Faith" and Financial Independence.

**Change in publication of the Kingdom of God Weekly:** From January 1st, the Christian Council office has taken over full responsibility for the publication of the Kingdom of Good Weekly. From henceforth it will be published from the N. C. C. headquarters, and not only editorial but all business matters connected with the publication will be handled there. The publication committee will continue as hitherto to be made up of representatives from the N. C. C., the Kyo Bun Kwan and the Kagawa Group. During the past five years the Kingdom of God Weekly has functioned as the organ of the Kingdom of God movement and contributed much as an evangelistic extension of that campaign. It is proposed to make it serve the nation-wide Evangelistic Movement in the same way.

**"Christian Youth":** This useful magazine, since the beginning of the year, has become a monthly, rather than a bi-monthly as heretofore. Each number besides containing up-to-date religious articles in Japanese keyed to the interest of university and college students, has five or six pages of English news and comment, which are valuable as supplementary material in Bible classes. Although published at the Central Tabernacle, Tokyo, with Saburo Imai and L. S. Albright as editors, the magazine is genuinely interdenomina-

tional in its get-up.

**Seikokwai Fiftieth Anniversary Celebration:** Beginning with united service of worship on February 21, the Seikokwai (Anglican) churches of the Tokyo Diocese opened the fiftieth anniversary celebration of the founding of their church in Japan. A campaign for raising a memorial fund has also been started.

**Overseas Evangelistic Association:** At the annual meeting of the Overseas Evangelistic Association, it was voted to continue the policy of assisting the work for Japanese immigrants in Brazil and in the Philippine Islands, and to continue to cooperate with the Manchurian Evangelistic Society, the latter being an interdenominational Japanese organization which is pushing pioneer evangelistic work in Manchuria. The budget for the Overseas Evangelistic Association for 1936 was fixed at ¥4,300.

**Oratorios:** The Tokyo Oratorio Society, which last year in December presented Gonoud's "Redemption" at the Tokyo Seinenkwan, presented the same oratorio on April 18, at the Yokohama Memorial Hall. On March 6, Gabriel Faure's "Requiem Mass" was sung at the Hibiya Public Hall, Tokyo, by a combined chorus made up of members of the Tokyo Oratorio Society, the White Chorus, the Bach Society and the Orion Choir.

**Tokyo Y.W.C.A. Anniversary:** The week beginning February 11th was set aside as Anniversary Week at the Tokyo City Young Women's Christian Association, commemorating the thirtieth anniversary of the founding of that institution. As permanent recognition of this event, the association is planning (1) the publication of the History of the association, (2) the establishment of a Home for Working Mothers, and (3) the extension of the physical education work of the association to include much needed training in nutrition, prevention of disease, and a well-rounded health program.

**Free Methodist Anniversary:** The fortieth anniversary of the beginning of the work of the Free Methodist church in Japan is being celebrated by special evangelistic efforts, centering in Osaka.

**Presbyterian Synod Anniversary:** Plans are being made for the celebration next autumn of the fiftieth anniversary of the organization of the Synod of the Church of Christ in Japan (Nippon Kirisuto Kyokai.)

**Japanese Hymn Widely Circulated:** A large number of the English copies of the hymn, "Behold to Man", written by Koh Yuki and appearing in

the Japanese Hymnal as Number 112, have been circulated in America. The translation by R. S. Spencer is given on another page of this issue of the Quarterly.

**Aoyama Gakuin Primary School:** At the winter meeting of the Board of Trustees of Aoyama Gakuin it was decided to establish a primary department of that institution, work to commence in the spring of next year. The work of raising funds for the establishment will be undertaken by the graduates of the institution, one large gift having already been promised. The plan of the institution is to conduct this new department along progressive educational lines. When this has been established, the organization of the institution will be complete, with a primary department, secondary departments for boys and girls, commercial and literary higher schools, and theological courses for both men and women.

**International Hotel School:** In March of this year the first class of the International Hotel School conducted by the Tokyo Y. M. C. A. was graduated. Seventy young men and thirty young women completed the course, of which number fifty had found positions before graduation. The standards as to personality and character are high, and the Y. M. C. A. is doing a good work in training young people in this new profession.

**Baptist Seminary Joins Aoyama:** Beginning with April of this year the theological department of Kanto Gakuin, Yokohama will be transferred to Aoyama Gakuin, to be carried on in connection with the Methodist Seminary. Four professors of the Baptist Seminary will serve as lecturers under the new arrangement. This addition of the Baptists increases the number of communions which cooperate in the Methodist Seminary to three.

**Reorganization of Japan Christian Endeavor Union:** The visit of Dr. Daniel A. Poling, president of the World's Christian Endeavor Union to Japan this winter, has given such added impetus to the Christian Endeavor movement here that a reorganization has been effected. The newly elected officers of the Union are: Chairman, Rev. Akira Ebisawa, Secretary-treasurer, Mr. Kojiro Hata, Associate Treasurer, Mr. Royal H. Fisher, and Office Secretary, Mr. T. Sawada. A revised list of objectives has been drawn up and a budget of \$3.500 adopted.

**Kagawa a Heretic?** That stalwart defender of Fundamentalism, "The Sunday School Times," has taken advantage of the visit of Toyohiko Kagawa



to the United States to denounce him as a heretic in no uncertain terms. Especially objectionable to the editor of the journal were Dr. Kagawa's views concerning the Atonement and the Second Coming. He was also denounced as an evolutionist. But probably the fundamental objection lies in the fact that Dr. Kagawa has not taken up with Fundamentalism. The following statement, by Kagawa which many would commend, was condemned by this weekly: "Fundamentalism, therefore, is only a partial explanation of the love of God and Modernism sees only the surface and does not dig down into the root of the matter. Here in Japan it is my earnest hope that our young people may not be carried away by either of these 'isms.' I do not want to emphasize theological controversies. . . I pray that they may penetrate beneath the surface agitations of doctrine and dogma to the great underlying law of love."

**The Non-Church Christian Movement:** The Non-Church movement in Japan, long associated with the name of the late Rev. Kanzo Uchimura, appears still to be making progress, in spite of the fact that no single strong leader has appeared. The number of attendants at Bible classes and readers of the magazines of the movement has, in fact, increased within the past few years. The largest Bible classes are those held in Tokyo by Mr. T. Tsukamoto on the eighth floor of the Kaijo Building, and by Mr. Kenji Azagami, in the Aoyama Kaikwan, every Sunday morning. In Osaka the leader of the movement is Mr. K. Kurozaki. Several Bible study magazines are published. It is reported that fifty per-cent of the members of the Bible classes are former church members.

**The Moral Reform Party in the New Diet:** The Temperance and Purity Societies went into the recent election campaign with very great hopes. Election to the Diet had previously depended all too largely on bureaucratic pressure and assistance and on an ample campaign fund. The Osaka Cabinet, however, under a new 'Pure Election' law resolved to stage an election as nearly clean and impartial as was possible. It is pretty generally admitted that on February 20th last there was a minimum both of official interference and of bribery. At every political meeting large placards proclaimed that anyone disturbing the meeting would be liable to punishment by a heavy fine and or imprisonment up to a maximum of three years. As a result of this the meetings in Tokyo were poorly attended as being colourless and uninteresting, but throughout the country the attendance

was better and every where they were more like church services than political meetings.

Because of all this a much higher grade of men offered as candidates and were able to get their ideals over to their audiences better than ever before. Among the candidates were a number of men of high Christian character. While these were not all elected it is certain that the aggregate character of the new Diet is distinctly better than for several years. Among those elected were sixteen Christians.

Before the election a canvas of all candidates was made by the Temperance and Purity forces. Over 200 promised support to Reform measures. Of those elected some 110 are pledged to support an amendment to the Minors' Temperance Act and 95 are behind an act to abolish licensed prostitution. The leading Temperance members include:—Messrs Hoshijima (of Okayama), Matsuyama (Wakayama) Bando (Hokkaido), Eto (Nara) and Messrs Abe Iso, Sugiyama Motojiro, Suzuki Bunji, Katayama Tetsu and Kamei Kaiichiro all of the Social Masses Party. This party, in common with socialistic parties in the West, realizes that alcohol, rather than religion, is the opiate of the people, drugging them into compliance with low standards of living, and the party as a whole will support Temperance Reform.

The Abolition group will be headed By Dr. Abe Iso, who is president of the Purity Society (Kakuseikwai) and will include Dr. Tagawa, Nagai Ryutaro, Ozaki Yukio, Kawakami Jotaro (formely a professor in Kwansei Gakuin) and Messrs Sugiyama, Suzuki, Katayama, Dei, Matsuyama, Hoshijima, Bando and Uchigasaki.

Preparations had already been put under way to present in the impending Special Session of the Diet bills looking to abolition of licensed vice and the prohibition of alcoholic beverages to those under 25 years of age. Widely signed petitions supporting both these measures had been organized. However the incident of February 26th, compelling the resignation of the Cabinet and the replacement of many high officials who were favourable to reform has made the matter more difficult and at the time of writing it is uncertain whether it will be wiser to introduce these memorials at the Special Session or to await the regular session.

It is too early to attempt a forecast as to how the new government will line up on these questions. One appointment that has given heart to the

workers for abolition is that the new Minister of the Home Department, Mr. Ushio, when Vice-minister of the Department showed great sympathy with the movement. He is an adviser on the Board of the Society seeking to prevent the selling of girls to a life of vice. He may be expected to favour abolition legislation.

The formation of the present 'strong' government leaves this to be said—they will certainly deal with all questions with a firm hand. If they can be persuaded that alcohol and commercialized vice are injuring the nation they will have the courage to enact measures of restriction.

**Trends in Modern Christian Literature:** The general prosperity in Japan shown in the great expansion of foreign trade, in greatly increased activity in heavy industries stimulated by the vast sums raised from deficit bonds, and by the rising prices of silk and rice, caused a vast amount of year end spending and the Christmas sales of all Christian literature were extraordinarily good.

During 1935 C. L. S. published *one million forty six thousand one hundred* books, papers, and cards. Over *twelve million and a half* pages of Christian literature went out. This is a great work, requiring a large staff and a good budget to handle it. Our magazines went everywhere carrying the gospel message into nearly *one million* homes. They go into every corner of Japan, to the South Seas, to the Malay peninsula, to America, to Europe, taking the word of God to Japanese scattered all over the world and linking all together.

Our Christmas cards, each of which has a beautiful offset coloured picture, of the birth of Jesus and a verse from the Bible, have been remarkably well received and last year we published the record number of 51,000. These are kept in most homes and so give their gospel message through the year.

Of the books published Dr. Pierson's 'Word Studies in the New Testament' and 'Annotated Bible' have had an extraordinary sale. This shows how Greek is studied in Japan and also how the Christians are beginning to use simple Bible notes and commentaries. Heretofore such books have been the slowest in sales and because of that were a losing investment.

The Oxford Group books and tracts sell steadily but 'I was a Pagan' is not so popular as 'For Sinners Only'. As often happens here, an unauthorized publisher, ignoring our C. L. S. copyright, makes selections from the books



and sells his editions at cut prices. Remonstrance is of no avail.

Our Bible Picture Book series for children is amazingly popular. In fact one bookshop said "They sell like hot cakes". Over 1400 of these books have been sold and as each contains seven coloured pictures and the appropriate Bible story, they become a splendid evangelistic tract carrying the message of Jesus not only to the child but to the home. Five have been issued and we hope to add five more to finish the series.

'Daily Strength for Children' brought out at Christmas has already sold half of its edition and is greatly loved by the young people. It should be used in every Christian home. It has texts for every day in the year with a simple, charmingly written talk upon each one. This is the first book of this type to be put out and will prove as popular in Japan as 'Little Pillows' was in England. It is an original work, not a translation, and therefore is nearer to Japanese life and thought.

'The Children's Garden' is also a new venture of faith. This is a large Bible picture book with five double page colored pictures. Most of them are originals made in Japan. There are also ten full page colored pictures and there are three pictures for the children to color. The books has been most joyfully received by kindergarten children and is already most popular. It is expensive to bring out so we can only do one every other year.

The new translation of Helen Keller's 'Autobiography' has also been a great success, showing the great interest in this remarkable Christian woman and the influence of her life upon Japan.

The biography of Dr. Uemura was also well received and is a book that should be in all foreign mission libraries abroad as it gives a clear picture of the rise of the church in Japan from early Meiji days to the present.

Biography is most popular and in these days of nationalism biographies help to broaden the horizon and we should endeavour this year especially to emphasize this side of our Christian Literature.

Among the general public all books relating to topics in regard to Japan's relationship with other countries have been very popular. A revival of classical literature and arts is in progress. Also in fiction the same themes are in evidence and many serial stories have appeared with political topics that show life in regard to Japan and other lands. Then all the modern new religions have had a tremendous appeal and thousands of books have been

written concerning them.

Some of the big publishers are centering their attention on improving books for children. There are also a number of very promising young writers coming along.

Another feature is the astonishing number of translations into English in the great movement of acquainting the world with Japanese culture.

From Denmark letters of thanks have come from the Danish Minister expressing the pleasure of the King in receiving a copy of the C. L. S. *Life of Hans Christian Andersen* and stating that copies have been placed in the Royal Library and Hans Andersen Museum.

RECENT C. L. S. PUBLICATIONS		Pages	Price
Music for Young Children by Miss A. G. Thorn.			
Yoji no Ongaku...Tr. by A. F. Takamori. ....	225 pp.	¥1.20	
Mikuni no Yusha (Heroes of the Kingdom) by T. Hosokai.			
.....	28 pp.	¥ .20	
For children age 8-12.			
Kodomo no Oniwa (Children's Garden) by T. Hosokai.			
.....	32 pp.	¥ .30	
For children age 4-8.			
Noson Kosei to Seishin Kosei (Rural Regeneration and Spiritual Regeneration) by Toyohiko Kagawa.			
	221 pp.	¥ .30	
Dai Dowaka no Shogai (Life of Hans Christian Andersen) by Roson Ashiya. ....			
	203 pp.	¥1.00	
Sambika Sakka no Omokage (Life of Hymn Writers and Composers) by Shuichi Tsugawa. ....			
	384 pp.	¥1.50	
Unto the Hills (by Miss Fraser. Miyama ni Mukaite) Tr. by Mrs. H. Miyagi. ....			
	125 pp.	¥ .50	paper
Devotional Daily Readings. ....			
		¥ .90	cloth
E-iri Shinko Hyakuwa (One hundred stories of Faith) Illustrated. by Shigeo Masumoto. ....			
	182 pp.	¥ .80	
Kodomo Hibi no Chikara (Daily Strength for Chil- dren) by T. Nobechi and Mizumukai. ....			
	253 pp.	¥ .60	
Daily Bible Readings for Children from age 8-15.			

**Reprints:—**

Seijya Damien (Damien Apostle to Lepers) by T. Momuro. ....	221 pp.	¥1.00
Seicho no Shiori (The Quiet Time) by H. J. Rose. Tr. by S. Terada and H. Okada. ....	13 pp.	¥ .05
Buntan (Sharing) by J. P. Thornton-Duesbery. Tr. by M. Nakada. ....	19 pp.	¥ .05
Oxford Group no Yoryo (Principles of Oxford Group) by S. S. Day. Tr. by H. Akasaka. ....	17 pp.	¥ .05

**Christmas Cards. First Prints.**

Yo no Hikari (Light of the World) .....	2 pp.	¥ .03
Betsurehemu no Yume (Dream of Bethlehem) .....	1 pp.	¥ .03
Nobe no Hitsujikai (Shepherds of the Field) .....		¥ .10

**Christmas Cards. Reprints.**

Yo no Sukuinushi (Saviour of the World); Makiba no Hitsujikai (Shepherds in the Field); Hakase no Raibo (Adoration of the Magi); Mabune Wo Tazunete; Sukuinushi no Kotan (Birth of Christ); Hoshi wo Meateni (Following the Star).

**April Publications.**

Seimei no Michi (The Way of Life) ..... 14 pp. ¥ .02

An excellent tract for enquirers.

Seimei, Sake, Mayaku (Narcotics and Youth)

by Corradini. Translated by S. Nakamura. .... 132 pp. ¥ .50 paper

" " " " .... 130 pp. ¥ .80 cloth

This book is brought out at the request of the National Temperance Society and should be widely used by all who have classes amongst young men.

Akeyuku Daiji (Earth at Dawn) by Nobuko Suzuki. 120 pp. ¥ .40

A Wonderful story of the conversion of a young girl who became a leper and her influence in leading her family and many others. Such a thrilling story of Christian witness will be read with great interest by all our young people.

John Wesley no Kaishin to Sono Zengo (John

Wesley's Conversion) by S. Oishi. .... 50 pp. ¥ .20



## NEW BOOKS ISSUED BY THE CHURCH PUBLISHING SOCIETY

During the past year a number of valuable publications, which should be more widely known, have been issued by the Church publishing Society (*Sei-kokai Shuppanbu*) of Zaimoku Cho, Azabu, Tokyo. Some of these are, quite naturally, better adapted for use in the Anglican communion, than for general circulation, but all would be valuable additions to any collection of books to be read by Japanese Christians.

"Belief in God" (*Kami e no Shinko*), Charles Gore (Translation by Inagaki.) Price ¥2.20, cloth. This book has already taken its place among the standard works on "theological reconstruction" and has been widely commended from the standpoints of scholarship, modern viewpoint, and loyalty to historic Christianity. The Japanese translation was published in Dec., 1935.

"The Spirit of the Epistle to the Ephesians" (*Epesosho no Seishin*), S. Miura, pp. 202. Price 90 sen, paper, November, 1935. The book is dedicated to Bishop Arthur Lee, the "spiritual father" of the author. In the introduction the writer states that the book is based on addresses made by him from 1928 to 1931 before young men's clubs, and other groups while touring northern Kyushu, clad in a ¥3.50 "Kagawa suit." The book has a strong practical as well as devotional emphasis.

"Christian Dramas for Children" (*Kirisuto Kyo Jido Geki Shu*), Tsugiko Ishiguro, pp. 186. Price ¥1.00. This collection of twelve short religious plays adapted to the use of children, with sketches of stage settings, and with the words and music of several songs, should be a valuable addition to the library of any Sunday School worker.

"*Seisan to Zange no Tomo.*" B. T. Hirata, (70 sen), *Hibi no Oshie*, Elizabeth F. Upton, (1.00), *Osanago no Inori*, I. Kakumae, (50 sen). The first of these smaller books is recommended by Bishop Basil of Kobe, and in addition to prayers, contains Japanese translations of certain ancient hymns, methods for self-examination and short ejaculation prayers. The English title of the second book is "Daily Instructions for a Whole Year" and is a veritable miniature encyclopaedia of the ways and usages of the Anglican communion, specially adapted for use in teaching catechumens. The last mentioned little book contains prayers for very small children, and is illustrated by quite delightful charcoal sketches of Jesus and Japanese children.

# Book Reviews

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Edited by T. T. Brumbaugh

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*I DISCOVER THE ORIENT. Fletcher S. Brockman. \$2.00, pp. 211 with index. Harper and Brothers, New York and London, 1935.*

"Are the non-Christian religions friends or enemies? Do they have values which should be conserved? Will the ultimate religion be Christian or a synthesis of several religions?" These and other similar questions growing out of the recent surveys and inquiries pertaining to Christian work in the so-called "non-Christian" nations gave rise to the desire on the part of Fletcher Brockman to think back over his life and experiences of twenty-five years as a missionary in China in as "comprehensive, accurate and objective" a way as possible. In the light of such service, what answer should be given to these questions which increasingly were troubling the minds of many sincere friends of mission work throughout the world?

Thirty-five years ago Fletcher Brockman was selected by Dr. John R. Mott as the best man he could find among the recent American college graduates to go to China to preach the Gospel of Christ to the intelligentsia of a rapidly evolving and changing nation. Born and reared in a strictly religious home in the south, educated at Vanderbilt College during the first college generation after the birth of the Student Volunteer Movement, trained as a secretary in the Student Young Men's Christian Association, moved by the same spiritual flame which sent to the "heathen" world the early missionaries to save the millions of souls who might die before having the opportunity of hearing the name of Jesus Christ, Fletcher Brockman, together with his young wife and two year old son, arrived in China just as the preachers of another doctrine were descending on the missionaries and other teachers

from the West in what has come to be known as the Boxer uprising. This was the atmosphere into which Brockman found himself injected as he began to feel his way in knowing how best to start out in his life mission. He had come to win "educated China" to Christ, and in his search he was moved by all the youthful enthusiasm and spiritual vision of the Student Volunteer Conventions and of his work as a recruiter of college students for similar life consecration.

It was not till long years later that Brockman came to feel that perhaps these Chinese patriots of the Boxer uprising were but registering in the most effective way at their disposal a protest over an invasion of their land. They, instead of the missionaries, may have been the "Elijah's of the Old Testament," while the Brockmans and others, when judged from the standpoint of the ardent Confucianists, were the representatives of the "nations which were planning to divide China among themselves, which had forced opium upon China, which had compelled China to abrogate her sovereignty by a series of unequal treaties signed in front of loaded cannons." These were the "nations which were filling China with their missionaries to teach the 'heathen' Chinese the way of peace." These missionaries were the "prophets of Baal" who must be repulsed at all cost.

Mr. Brockman devotes a large share of his book to a record of the outstanding events in his life work, all told in a most readable and fascinating way. After the chapters describing the experiences of his early life, he graphically recalls the impressions of his months of language study, which for him were not months of marking time but a continuously unfolding revelation of the age-long teachings of the Sacred Edict which was so basic in the thinking of the educated Confucian students and scholars whom he was destined to serve in such a significant way. After describing the harrowing days following the Boxer destruction, the author recalls his early work with the Literati, and of their growing thirst for a more intimate knowledge of the factors which make for national greatness. He tells of how willing even the most ardent Confucianists were to cooperate with the Young Men's Christian Association in helping them meet the problems of a new day in their civilization, all of which interest led to the wonderful reception accorded Professor Robertson in his specialized scientific approach to religion.

This thirst for modern knowledge began to send thousands of the brightest



of China's students abroad, and Japan was a natural center for large numbers of them. Under the leadership of C. T. Wang and others, the Young Men's Christian Association, following the providential guidance as revealed to Mr. Brockman, established the student work in Tokyo which has resulted in such far-reaching influences down through the years.

Then follows in two chapters a hasty glance down through the years of the leadership and influence of men like Dr. David Yui, Dr. John Y. Lee, Dr. D. Y. Lin, Dr. M. T. Tchou, Dr. Herman Liu and Jimmy Yen. High tribute is also paid to the outstanding accomplishments resulting from the nation-wide evangelistic tours of John R. Mott, Sherwood Eddy and Stanley Jones.

The purpose in recalling the influence of such evangelistic meetings was to show their "influence in determining my conception of the relation between Christianity and China's moral and religious heritage. I began my religious work in China with the assumption that a recognition of values in the religion of the Chinese was disloyal to Christianity. My intimate association with these evangelistic undertakings has been an important influence in persuading me that my theory was wrong." Certainly Brockman and others connected with those campaigns had been profoundly impressed by seeing thousands of loyal Confucianists, whose burning desire was to see China saved, recognize that Jesus could help.

The final chapter entitled, "I Take My Bearings," is well worth reading frequently by those of us who are engaged in a similar task. Brockman had passed through the days of a full reliance upon the Old Testament for his mission apologetic, and had emerged to the conviction that Paul should be our leader and inspiration. Paul had seen and "wrought the needed synthesis between the civilizations of the Romans, the Greeks and the Hebrews. In Christianity he has discovered a force which would bind all men together by unbreakable bonds."

The whole missionary enterprise had come to have a profoundly new significance to Fletcher Brockman. "Through Paul's experience I discovered the tragic inadequacies and narrowness of the training that I and many of my colleagues had received, we who had come to China still steeped in preconceptions and prejudices unrelated to reality. The degree of my success as a missionary is in exact proportion to the extent to which I was able to

free myself from these influences, and to recognize and cooperate with the elements in Chinese civilization friendly to my Christian mission.— The Bible had shown me unmistakably the real mission of Christianity to China; it must save the best in her civilization, for therein lie the foundations of the invisible empire for which Paul labored; it must erect on these foundations the Kingdom of Christ, the only kind of social entity that can save the world.”

“I Discover the Orient” is then in a peculiar sense “the autobiography of a mind,” a revelation of the evolutionary thought processes which gradually took form and shape as the author came into first hand contact with such a large number of the Literati and intelligentsia who have come to hold some of the most important positions in China’s educational, political and business world.

*Russell T. Durgin*

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*FORTY HAPPY YEARS IN JAPAN (1888-1928), By George P. and Ida G. Pierson, Missionaries of the Presbyterian Church in the U. S. A., Fleming H. Revell Company, New York, 1936. \$1.50.*

A book of reminiscences, with a good sprinkling of missionary philosophy, by Dr. and Mrs. George Pierson is joyful reading for anyone who has lived and done Kingdom work in Japan, doubly so for one such as the reviewer who has lived in Hokkaido the scene of the labors of the Piersons for so many years. It is a picture of a part of Japan differing in many respects from the rest of the empire, but nonetheless genuinely a picture of Japan and of the spread of Christianity here.

Every Japan missionary will give ready and amused assent to the observation that “the language approaches one with concealed armour under a fair and welcoming exterior.” Again, how true that “Missionaries may think they are making a sacrifice, but the compensations came piling high, temporal and spiritual; and at the end, if not earlier, the hundredfold is realized.” And what depth of both experience and insight is revealed in the following: “The sun gets at the citadel of a castle not through the gates and bars but from above.... The best way to get at the heart of a Japanese is to love him.... You cannot force a Japanese but you can lead him.”

The Piersons love the Japanese because they know them. It is for the

common people of rural Japan, in intimate contact with whom Dr. and Mrs. Pierson have lived for years, that the religious prescriptions enunciated in this volume were formulated. For these devout missionaries all else is "subordinate to the quest for souls," in the pursuit of which these forty years have been spent in quiet helpfulness in all the intimate personal, family and social problems of rural life. The Piersons know rural Japan and its people as do few Westerners in the world today.

And yet one may legitimately question whether Dr. Pierson has rightly understood and appraised the essence of Japanese religion, whether Shinto or Buddhism, or the distinctive qualities of each. One encounters in the book a surprising confusion in references of the two faiths; in one place as to shrines and temples, not properly discriminated; in another as to the number of sects in Buddhism; and still again as to the popular conviction that "a good Buddhist becomes a god when he dies." There are evidences here of faulty scholarship; a charge, however, which no one could properly lay upon Dr. Pierson in his own chosen field of the doctrinal exposition of the Bible. It was as exponents of Christian doctrine that the Piersons labored in Japan, and one of the worst charges Dr. Pierson can lay against Buddhism is that, whereas Christianity is definite in its assurance of a "God-and Heaven-centered life," Buddhism "does not demand a clear-cut doctrinal knowledge."

Within the same week this reviewer read this book on "Forty Years in Japan" and Fletcher Brockman's story of his life and labors in China, "I Discover the Orient." Both deal with Oriental lands, both with missionary efforts and experiences, and both with the technique and philosophy of Christian missions. Yet scarcely could two books be more different, due of course to different types of men, differences of religious outlook, and different classes of people encountered. Whereas Brockman in China was gradually forced to abandon the conviction that Christianity must conquer and displace all other religious faiths and philosophies, Dr. and Mrs. Pierson remain confident that we are now in the stage of conquest in our relations as Christians with Buddhism, Shinto, Confucianism and the other Japanese religions. Following this stage there is to be, it should be acknowledged, an age of "consummation;" but this, rather than conforming to Dr. Brockman's conviction of the fulfilling mission of Christianity, is the dreamed of time when "the kingdom of this world shall become the Kingdom of our God and of His Christ."



This reviewer must confess that in much of this distinction his head is with Brockman, his heart with the Piersons. He cannot help feeling that had had Dr. Brockman been thrown with the simple-minded masses of China, instead of working with the intellectual classes almost exclusively, he would have found or kept a more doctrinally positive faith. At the same time my high respect for Dr. Pierson's intellectual powers assures me that if the Piersons had their lot cast with the Japanese intelligentsia instead of the rural masses, "Forty Happy Years in Japan" would not have begun, continued throughout and concluded on such a dogmatically doctrinal level. One can scarcely imagine the last chapter of a book with such an arresting heading as "Japan's Twenty One Demands" dealing almost exclusively with Japan's need (Demands in this sense) for the doctrinal certainty of "a real Savior, . . . One who comes with no questions, no problems, who is absolute and final,"—but such is the case.

A final word should be said about the delightful anecdotal flavor of the Pierson book. All who remember Mrs. Pierson will readily recognize her spicy touch in many a chapter and on many a page, though Dr. Pierson has also drawn richly in this respect from his memory.

*T. T. Brumbaugh*

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*THE KINGDOM OF GOD IN JAPAN*, by C. B. Olds, published privately.  
Price ¥1.40 at Kyobunkwan.

This is the title of a series of lectures given by the Rev. C. B. Olds of Okayama, in Honolulu and in Oberlin, and later printed in booklet form, and being distributed by C. B. Olds Jr., 1888 East 81st. Street, Cleveland, Ohio.

Mr. Olds regards the Kingdom of God as greater than any event of history or institution of society, even the Christian Church or Christianity itself. He says: "I do not think it is possible to understand Jesus at all until we see that what he had in view as the ultimate objective was nothing other than the establishment and development of a relationship of mutual regard which would include God and the entire world of men, and bind them together in a fellowship that would thrust them out together upon an agelong campaign of mutual concern and effort which would end in nothing less than the highest welfare and happiness of every individual and the reconstruction of the entire

social order."

If this be so, it follows that the Kingdom of God must be put first—"above individual salvation, above the Church, above the extermination of other religions, however false they may seem to be, above palliatives in the shape of amelioration of social conditions."

The next thing is to distinguish clearly between the enemies and the allies of the Kingdom. Mr. Olds considers the enemies to be,—“human greed, economic injustice, disease, vice, political corruption, and religion that is actuated by any other principle than that of love.” The allies are any national customs, political, economic, social or religious institutions, in so far as they make for mutual respect, active good-will and actual cooperation between individuals, classes, groups, nations and races.

But how are we to realize this ideal condition? The Church is the chief means, but not a Church grown self-centred. “No, the church which Jesus had in view from the first, I believe, was nothing other than a simple fellowship of brothers banded together for the accomplishment of a common task—to make this the kind of world it ought to be.” With this as yard-stick Mr. Olds examines the personalities and work of the first Protestant missionaries to Japan, and also the personalities and work of the indigenous Church in Japan, in a very impartial and illuminating way, not forgetting the impact of Christianity upon education, business, urban and rural society, journalism, the labor movement and government.

If there is any special pleading in the four lectures it is in the last one on “Our Strategy for the Future.” But it must be remembered that the lectures were given, as a new apologetic and policy for Missions. As such, there is a good deal that is fresh and stimulating: “Change of method, to meet changing social and ecclesiastical conditions, may be necessary, but as Mr. Ebisawa says, Japan must continue to have the help of missionaries who are able to enter the special fields of service which are open to them, but which the Japanese are, confessedly, not able to enter themselves, at least at the present time. The day of pioneering, even in the evangelistic field, he says, is still on, while in the fields of literature, of student activities, of survey and research, and of interpreting one nation to the other, missionaries are still indispensable, if the work is to go on.”

But enough has been said by way of quotation to indicate the general

standpoint of the lectures. They contain a great deal of general information, of useful statistics, and of missionary experience to interest church members not being reached by the older, more emotional appeal. Incidentally the booklet is a splendid hand book for missionaries going on furlough and facing the difficult task of appealing in a fresh way to the new constituency in our churches, including the young people, on whom we must depend for the future support of our Kingdom of God enterprise in Japan.

*L. S. Albright.*

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*CHINA CHRISTIAN YEAR BOOK. 1934—5. Edited by Rev. Frank Rawlinson, D. D. Published by the Christian Literature Society. Shanghai. 1935.*

The nineteenth issue of this year book which is now a biennial puts before the reader a vivid picture of the China that is and that is in the making. The huge size of this land and the bewildering complexity of its life eludes a really objective view. So in the first part of volume which deals with the general condition of the nation we find a variety of diagnoses. The editor sees a China which under external pressure is triumphantly asserting its inner integrity, with much hope for the future. The Chinese contributors apparently attribute most of China's troubles to the aggressions of her neighbor on the East though Rev. F. W. S. O'Neill writing for the Church of Christ in Manchuria says: "During the three and a half years of our new Government practically no interference has been put in the way of Christian propaganda in church, street-chapel, school or hospital, either by local or central authorities." Dr. Hu Shih is quoted thus: "China has five enemies: poverty, disease, ignorance, greed and disorder." The writer of the article on opium definitely places the cause of all China's woes there. Nevertheless, China moves on.

Contrasts and comparisons with conditions in Japan offer an inviting field of study. The central government has just now made its first beginning toward a budget system for the entire country. Road building is being pressed vigorously, but it is in its very first stages. In the political world General Chiang Kai Shek dominates the scene. His smashing of the communists



seems to have been fairly complete. He is raising the tone of the common people by his "New Life Movement", though it is not without its militarist features.

Education by government schools is also in its beginnings. With eighty percent of illiteracy it takes courage for the government to announce a plan for universal education, but this has just been done. Rural reconstruction is getting under way. Three-quarters of all Chinese live on farms, but one is surprised to observe that these average per family twice the area of those in Japan. The Rural Life Movement offers abroad field for cooperation between Christian agencies and government in changing the life of the farmer. In the economic world unemployment appears to be on the increase, accompanied by reductions in wages, and but slight shortening of the terribly long work hours. Natural calamities have called for large measures of relief. The need of state supervision of health, and emphasis on medical leadership is beginning to be felt. Here, too the Christian medical work finds a new reinforcement.

In all these fields and more the Christian movement is functioning. No accurate measurements of its work in any quantitative way are possible from reading the Year Book, for it contains no statistics. The Roman Catholic work is reported statistically, but no other church work, an exact contrast to our situation in Japan. But the general tone of the reports and articles is decidedly hopeful.

A new unity is being gained by integrating the national organizations for Christian educational work and medical work with the National Christian Council. The Council will now function through a commission on each of these two types of work and a third on the life and work of the churches. This may offer a constructive pattern for our own National Christian Council as it plans for re-organization. The chairman for the current year is a Chinese woman educator. Dr. Weigle's visit of last summer occasioned thorough studies and surveys of the field of religious education, and the training of leaders; and it eventuated in a broad program for the future, involving the work of most of the theological schools.

The length of the necrologist's list gives a pathetic side-light on the hazards of missionary life in China. A splendid bibliography of books in English

greatly adds to the value of the year book.

Charles W. Iglehart

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*NARCOTICS AND YOUTH TODAY.* by R. E. Carradini ¥1.65, pp. 106  
Translated into Japanese, as *SEIMEI, SAKE, MAYAKU.* ¥ .50 paper  
covers ¥ .80 cloth. *Kyo Bun Kwan* 1936.

This book presents an entirely scientific approach to the problem of Alcoholism. It follows all testimony that alcohol is not to be classed among the stimulants but among the depressant drugs, the narcotics. The author is General Secretary of the Foundation for Narcotics Research and Information, Inc. with offices at 150 Fifth Ave., New York. This Foundation displays on the top of its letter-head the caption 'Beverage Alcohol is the Major Narcotic Problem of the World Today.' Fully 80% of the book is devoted to a study of alcohol, but the remainder dealing with drugs is not out of place in Japan for the use of narcotics in drug form is now beginning to be found among certain classes of the Japanese.

The book contains answers to the questions on alcohol and other narcotics most frequently asked by more than 300,000 students in 1,000 high schools and colleges in the United States.

In this age of automobiles and other highly specialized machines it is of special importance to know the effect of even small doses of alcohol on the brain, the nerves and the motor control. The best psychologists are now working in this field. Wm. McDougall, Prof. Walter R. Miles (Yale) and others have been making very detailed experiments with doses as small as 10 cc. of alcohol (being 1/3 the amount in a pint of beer or a commercial glass of whisky). McDougall invented an apparatus consisting of a moving tape on which were dots of different colours. The subject under test is required to prick with a stylus all dots of a certain color and to press a button when dots of another given colour appear. On page 46 of this book Prof. Miles gives a report of this experiment. "Ten experiments each with a 10 cc. dose of alcohol, revealed for their subject (a very intelligent woman) an average of 21% increase in errors, as compared with the average performance

of the same individual without alcohol. The results were not always predictable. Seven of the ten trials showed large error increases, two gave practically no change and for one there was an improved score after the alcohol. In a series of 11 tests with 15 cc. doses, increases in errors were found in ten of the eleven, averaging 42% for the series. Nine experiments were made with 20cc. Eight of these showed an increase; the total average was 39%. In three tests with 25% all showed large increases in errors; the average was 113%."

This is but one of scores of scientific experiments recorded. Some 20 diagrams and graphs make the record more vivid. The book is especially suitable for schools and study classes.

The Japanese edition is published by the Kyobunkwan under the auspices of the Foreign Auxiliary of the National Temperance League of Japan and may be obtained at the KBK or NTL offices in the KBK Building Ginza, Tokyo.

*E. C. Hennigar*



# Personals

Compiled by C. P. Garman

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## New Arrivals

BRADBURY. Miss Ivy Bradbury (JRM) arrived from Canada on the "Hiye Maru" Feb. 4, She is stationed at Sendai, and resides at 162, Kita Yoban Cho.

DUNDAS. Mr. W. L. N. Dundas (SPG) will arrive on April 2, to engage in teaching.

HITCH. Thos. G. Hitch and Miss Annie May Hitch (YM) reached Tokyo, March 3, to join the Yotsuya Mission. They will reside at 455 Taishido, Setagaya, Tokyo.

OLSON. Dr. and Mrs. Elmer H. Olson (SDA) arrived Dec. 30, to engage in Medical Service. From September they will be located in Kobe. Before coming to Japan, Dr. Olson practiced medicine in Alabama.

PALMER. Miss M. E. Palmer (JRM) arrived from England on the "Scharnhorst" March 16. She is located at 162, Kita Yoban Cho, Sendai.

THOMAS. Miss Helen Thomas, (AFP) a sister of Mrs. Gordon Bowles, arrived in Japan, March 21, to join the staff of the Friends' Girl's School, Tokyo.

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## Arrivals

ALEXANDER. Rev. R. P. Alexander (ME) returned from Canada, arriving March 21.

BARBOUR. Miss Ruth Barbour (PE) of St. Luke's Hospital, Tokyo, returned from regular furlough in the U.S., March 19.

BENNETT. Rev. H. J. Bennett (ABCFM) has returned from furlough in the United States, and is stationed again at Tottori. Mrs. Bennett is to

join him later. Mr. Bennett comes in a new capacity, as a direct appointee of the Kumiai Kyokwai rather than of the Mission Board.

CLAPP. Miss Frances Clapp (ABCFM) returns on the Tatsuta Maru, April 2, and will resume her duties at Doshisha.

CHAPMAN. Mrs. J. J. Chapman (PE) and Miss Josephine Chapman have arrived from Swatow enroute to the United States.

DANN. Miss J. M. Dann (JRM) returned from furlough in England on the "Scharnhorst" March 16, and is now residing at 23, Tomizawa, Nagamachi, Sendai.

EVANS. Miss Elizabeth M. Evans (PN) returned to Japan in April, on the S. S. President Hoover, after a year's furlough in the United States, and has resumed her work in the Hokusei School for Girls, Sapporo.

IGLEHART. Rev. E. T. Iglehart (ME) and family are returning to Japan, April 17, and will reside at Aoyama Gakuin, where Mr. Iglehart will resume his school duties.

MARTIN. Rev. and Mrs. David P. Martin (PN) and two children, returned to Japan, April 16 on the S. S. President Wilson, and are at their former residence, 8 of 1, Kitabatake, Nishi, Sumiyoshi Ku, Osaka.

MAUK. Miss Laura Mauk (EC) returned from regular furlough in the United States on the Tatsuta Maru, April, 2, and will reside at 84 Sasugaya Cho, Koishikawa Ku, Tokyo.

MURRAY. Miss Edna B. Murray (PE) of St. Margaret's School, Tokyo, returned from regular furlough in the United States, April 3.

MYLANDER. Miss Ruth Mylander (EMA) has returned from furlough and resides at 1-Chome Maruyama Dori, Sumiyoshi Ku, Osaka.

PHILIPS. Miss E. G. Philips (SPG) returned from furlough March 14, on the "Ranchi" and has resumed her work at the Women's University and at the Gyoseiryo hostel in Koishikawa, Tokyo.

St. JOHN. Mrs. Alice St. John (PE) of St. Luke's Hospital, Tokyo, returned from California, where she had gone for medical treatment, the end of February.

SCHAEFFER. Miss Mabel R. Schaeffer (PE) of St. Paul's Middle School, Tokyo, returned from regular furlough in the United States, March 17.

SCHENCK. Rev. Harold W. Schenck arrived on Feb. 28 to resume his duties as pastor of Yokohama Union Church, after a six month's furlough in

the United States. He is making his home with Dr. and Mrs. H. V. E. Stegeman, 37, Bluff, pending the return of Mrs. Schenck and the children in the summer.

SIMEON. Miss R. B. Simeon (IND. formerly SPG) returned from furlough in England in December, and now resides at 511 1-chome, Ue no Maru, Akashi.

SMITH. Rev. and Mrs. John C. Smith (PN) and their two children returned from furlough in February and are now residing in Komatsubara Dori, Wakayama.

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### Births

CHAMBERLIN. A son, David Clark, was born on Feb. 16, to Mr. and Mrs. Clark Chamberlin of Binghamton, N. Y. Mrs. Chamberlin was formerly Miss Mildred Zaugg, of Sendai.

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### Deaths

AUSTEN. Mrs. W. T. Austen, for many years a well-known resident in Japan passed away peacefully in London, on Dec. 28, 1935, after a long illness.

BERRY. Word has been received from Boston, Mass. announcing the death of Dr. J. C. Berry (ABCFM). Dr. Berry was one of the pioneer missionaries and is remembered not only for his medical work, but for his interests in prison reform and other forms of social work.

BUZZELL. Miss Annie S. Buzzell (ABF) of Sendai passed away Feb. 5, after a few day's illness. Miss Buzzell arrived in Japan in 1892, going at once to Shokei Jogakko, Sendai, where she worked twenty-seven years, for more that twenty as principal. In 1920, she removed to Tono and opened up work for women and children. To a marked degree Miss Buzzell had the ability to implant in others her own vital Christian faith, and during her brief illness, men and women known in business, professional or educational life



came long distances to pay tribute to her who had influenced to them so strongly.

ERINGA. Miss Dora Eringa (RCA), a teacher in Ferris Seminary, Yokohama, passed away at Iowa State Hospital, Cherokee, Iowa, on Feb. 11, following a brief illness with pneumonia. She had left Japan on health leave early in October 1935.

McKIM. Rt. Rev. John McKim. (PE—Retired) former bishop of North Tokyo and for 56 years a leader of Christian work in Japan, passed away on April 4, at his home in Honolulu. Bishop McKim had retired from active work in Japan on November 7, 1935. He was 84 years old at the time of his death.

MILLER. Dr. H. K. Miller (ERC) passed away at the Tokyo Sanitarium after an illness of some months. The funeral services were held at the Tokyo Union Church on March 4.

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### Departures

ANDERSON. After more than 21 years of missionary service in Japan, Mr. and Mrs. A. N. Anderson are returning permanently to America, and will reside at Chico, California. They sail on the S. S. General Sherman, April 11.

ANDREWS. Rev. R. W. Andrews, D. D. (PE) and wife of Tochigi, will leave on regular furlough in April.

ARMSTRONG. Mr. and Mrs. V. T. Armstrong (SDA) and family are sailing for America May 3, on the S. S. General Lee. It is expected that they will be assigned to work in America, following the World Conference of Seventh Day Adventists to be held in San Francisco, May 26—June 11.

AYLARD. Miss Gertrude Ayland (FMA) is leaving on furlough. Her home address will be Winona Lake, Indiana.

BOULDIN. Dr. and Mrs. G. W. Bouldin (IND) and Mrs. Lee, Mrs. Bouldin's mother, left on furlough March 11. Their address is, Scottsboro, Alabama.

BOWLES. Dr. Herbert E. Bowles (PE) of St. Luke's Hospital went to Honolulu the end of January for a year of Fellowship study. He was accompanied by Mrs. Bowles and their two children.

BOYDELL. Miss K. M. Boydell (CSM) has been requested to antedate her furlough and return to Australia in time for the Bishop Broughton Centenary celebrations. She hopes to sail April 23.

BRUNS. Rev. and Mrs. B. Bruns (RCA) and their three children will sail for America on regular furlough on the S. S. President Grant, May 2.

FORSHEE. Mr. C. D. Forshee (SDA) becomes the new Treasurer of the Mission and manager of the Tokyo Sanitarium, succeeding Mr. Perkins.

CLARKE. Dr. H. W. Clarke, (SBC) left on furlough via the Taiyo Maru, March 26.

DAVIDSON. Adjutant and Mrs. Chas. F. Davidson (SA) and their daughter Irene, leave Kobe on the Terukuni Maru for a six months regular furlough in England.

EVANS. Rev. and Mrs. C. H. Evans (PE) of Tokyo will leave the first of May for regular furlough in the United States. They expect to return to Japan before the end of the year.

FISHER. Mr. and Mrs. R. H. Fisher (ABF) and family of Kanto Gakuin, Yokohama, accompanied by Mr. Fisher's mother Mrs. C. H. D. Fisher, will sail on furlough on the Komaki Maru, June 23.

FREETH. Miss F. M. Freeth, (CMS) expects to sail from Kobe on July 1, by the Empress of Japan for furlough in England.

HECKELMAN. Dr. and Mrs. F. W. Heckelman (ME) of Aoyama Gakuin, and their daughter Grace, left on furlough March 17. They may be addressed c/o Board of Foreign Missions, 150 Fifth Ave., New York.

KRAFT. Mr. and Mrs. E. J. Kraft (SDA) are returning to America permanently, sailing May 3, on the S. S. General Lee. Mr. Kraft has had charge of the literature distribution work of the (SDA) Mission for 12 years.

KUEKCKLICH. Miss Gertrude Kueckcklich (EC) left on furlough on the S. S. Havel, March 26. Her address is: Christliches Verlags Haus, Senefelder Strasse. 109, Stuttgart W., Germany.

LEWIS. Brother Lewis, S. S. J. E. (PE) has returned to the United States for study.

LUBEN. Rev. and Mrs. B. M. Luben (RCA) of Meiji Gakuin left March 17, on the SS President Pierce, on regular furlough. Their address is. Coopersville, Mich. U.S.A.

LYNN. Mrs. H. A. Lynn (WUM) of Kyoritsu Shingakko, Yokohama,

left on furlough Jan. 11. She is studying at the Biblical Seminary, New York, and is planning to return to resume her work at the beginning of the winter term next year.

MOULE. Rev. and Mrs. G. H. Moule (CMS) sailed from Kobe March 27, permanently to retire in England.

PERKINS. Mr. and Mrs. H. J. Perkins (SDA) and family are leaving Japan sailing on the SS General Lee, May 3. After attending the World Conference of their church, they will reside at College Place, Washington, Mr. Perkins has acted as Treasurer of their Mission and manager of the Tokyo Sanitarium.

SCOTT. Professor and Mrs. R. W. Scott (PE) with their son, left on March 22, for regular furlough.

SEIPLE. Necessitated by illness on the part of Mrs. Seiple, Dr. and Mrs. W. G. Seiple (ERC) of Sendai sailed for American Feb. 6. Their address is 4119 Hayward Ave., Baltimore. Md.

SHAW. Mrs. H. Reynolds Shaw (PE) with her son Bobby, and her mother. Mrs. Miller, sailed March 16 per the SS President Pierce for New York. The Rev. H. R. Shaw will join his family some time later.

SHRIVER. Miss Vivian Shriver (PE) of St. Luke's Hospital, Tokyo, has resigned and is leaving Japan March 23.

THEDE. Rev. Harvey Thede (EC) and family are sailing for regular furlough in U.S.A. on the Kongo Maru, June 5. Their address will be: Blue Earth. Minnesota.

THEODORA. Sister Theodora (SPG) of the Community of the Epiphany, on Jan. 23, left for furlough in England.

WAGNER. Rev. and Mrs. H. H. Wagner (FMA) have left on furlough, and may be addressed at 468 North Ave. 52, Los Angeles, Calif.

WALKER. Miss M. M. Walker (MSCC) of Nagoya left for Canada on regular furlough April 10, on the Empress of Canada.

WARREN. Rev. and Mrs. F. F. Warren have gone on furlough, and may be addressed at 303 West Dravus St., Seattle, Washington.

WARREN. Rev. and Mrs. C. M. Warren (ABCFM) of Doshisha University left on regular furlough, on the SS President Coolidge, March 27.

WOLFE. Miss Evelyn M. Wolfe (MP) expects to sail on the "President Wilson" from Kobe via the ports on furlough. Her home address is: c/o J.



H. Lucas, Warwood, Wheeling, W. Va.

WOOLEY. Miss Kathleen Wooley (SPG) left on sick leave for England on January 23.

### Change of Location

HESEL. Rev. E. Hessel (OAM) is removing from Kyoto to Matsuyama, (103 Naka-Ichibancho, Matsuyama) where he becomes a teacher in the Koto-gakko. Due to the difficulties in the German Church, Rev. Hessel was dismissed from the OAM. Believing that the Christian message should never be bound by political authorities, Mr. Hessel refused to make any promise or compromise in regard to the new state church. The Board was apparently under immense pressure from the political authorities in Germany and was finally forced to surrender.

The Board plans to send a new young representative to reside in Tokyo from the coming autumn, and hopes to finance the Japan work for a time from the sale of property in Tokyo.

POTT. Rev. R. P. Pott, who has been acting as domestic chaplain to the Bishop in South Tokyo since his arrival in March 1935, on January 19th was inducted as chaplain of Christ Church, Yokohama.

RIKER. Miss Susannah M. Riker (PN) of the Wilmina Girls' School, Osaka, has moved to 61 Naka 1-chome, Kitabatake, Sumiyoshi, Osaka.

STOCKDALE. Miss K. Stockdale (SPG) who has been teaching at the Women's University and also at Tsuda College, is relinquishing the latter work in order to become a full time member of the Joshi Dai Gaku staff in succession to Miss E. H. Foss.

UTTLEY. Miss I. C. Uttley (CMS) is being transferred from Osaka to Tokyo, where she will teach at Tsuda College and the Jogakkan. Her address will be c/o Miss Trott, 8 Sakae Cho, Shiba Ku. Tokyo.

### Miscellaneous

ARCHER. Deaconess A. L. Archer (MSCC) of Inuyama is able to be out again after a long illness during the winter.

BUTCHER-START. The engagement has been announced of Miss Kathleen Butcher and Dr. R. K. Start both (MSCC) of New Life Sanatorium, Obuse, Nagano Ken. The marriage will take place in Toronto in May, and it

is hoped that Rt. Rev. H. J. Hamilton will officiate.

EDLIN. Miss C.M.A.T. Edlin (Ind) who has assisted at St. Barnabas' Mission to the Lepers at Kusatsu, and who was temporarily assisting at Koran Jo Gakko, Tokyo, has undergone a serious operation at St. Luke's Hospital.

FRANKLIN. Rev. and Mrs. Sam Franklin (PN) have decided not to return to Japan for the present. Mr. Franklin will continue as an associate of Dr. Sherwood Eddy in student evangelism, and expects to open work for the underprivileged in the rural and industrial area in the South. Mr. and Mrs. Franklin are now residing at 523 W. 121 St., New York.

FORSHEE. Mr. C. D. Forshee (SDA) becomes the new Treasurer of the Mission and manager of the Tokyo Sanitarium, succeeding Mr. Perkins.

KERR. Rev. Wm. C. Kerr (PN) of Keijo, a member of the Japan Mission of his church, was recently decorated with the Fourth Order of the Sacred Treasure, in recognition of his work for the Japanese in Chosen.

McKIM. The Rt. Rev. John McKim, D. D. (PE) while living in Honolulu was awarded, by the Japanese Government, the decoration of the Third Order of the Sacred Treasure, for his work in the cause of education and social service.

MELINE. Miss Agnes S. Meline (ABF) formerly of Soshin Jo Gakko, Yokohama, has accepted a position with the Vocational Bureau of the University of Chicago, and will not be returning to Japan.

NOSS. Rev. George S. Noss (ERC) of Aomori has been awarded one of the missionary fellowships at Union Theological Seminary, New York, and will pursue special studies at that institution the next school year.

CARY. Rev. Frank Cary (ABCFM) of Otaru is making a short trip to U.S.A. the occasion being the 25th reunion of his class at Amherst.

PHELPS. Mr. G. S. Phelps (YMCA Retired) has associated himself with the Bureau of University Travel of Boston, Mass., as associate director of the Bureau's Oriental division. He will lead his first party through the Orient next autumn.

RHOADS. Miss Esther Rhoads (AFP) expects to return to the United States the coming summer for a short furlough.

RIKER. Miss Jessie Riker (PN) of Yamada, Ise, received a gift on the occasion of the birthday of the Crown Prince, in recognition of her work for women and children in Miye Prefecture. Miss Riker was one of thirty-nine

persons in the Empire who were thus recognized, the only other one in her prefecture being a Buddhist priest.

**STRONG.** Miss Dorothy Strong, a member of the Executive Board of the Woman's Union Mission, is spending a few weeks in Japan inspecting the work of the Mission.

**TOPPING.** Miss Helen Topping (IND) is teaching missions in Andover-Newton Theological School, Newton Center, Mass.

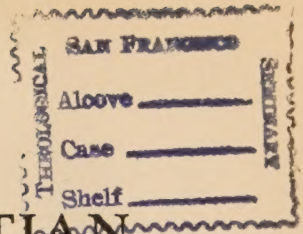
**TRUETT.** Dr. Geo. W. Truett, and Dr. J. H. Rushbrooke, President and Secretary respectively of the Baptist World Alliance will spend two weeks in Japan beginning April 16. A heavy schedule has been arranged for them.

**WILSON.** Rev. Jesse Wilson (ABF) formerly of Osaka but for some years secretary of the Student Volunteer Movement in the U.S.A., has accepted a position with the American Baptist Foreign Mission Society as field secretary on the Pacific Coast.

**YAMANAKA-THOMAS.** The engagement of Rev. W. T. Thomas (PN) of Kyoto, and Miss Sophia Fujiko Yamanaka, of the Doshisha Jo Gakko, has been announced by Dr. Yuasa of Doshisha University.







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